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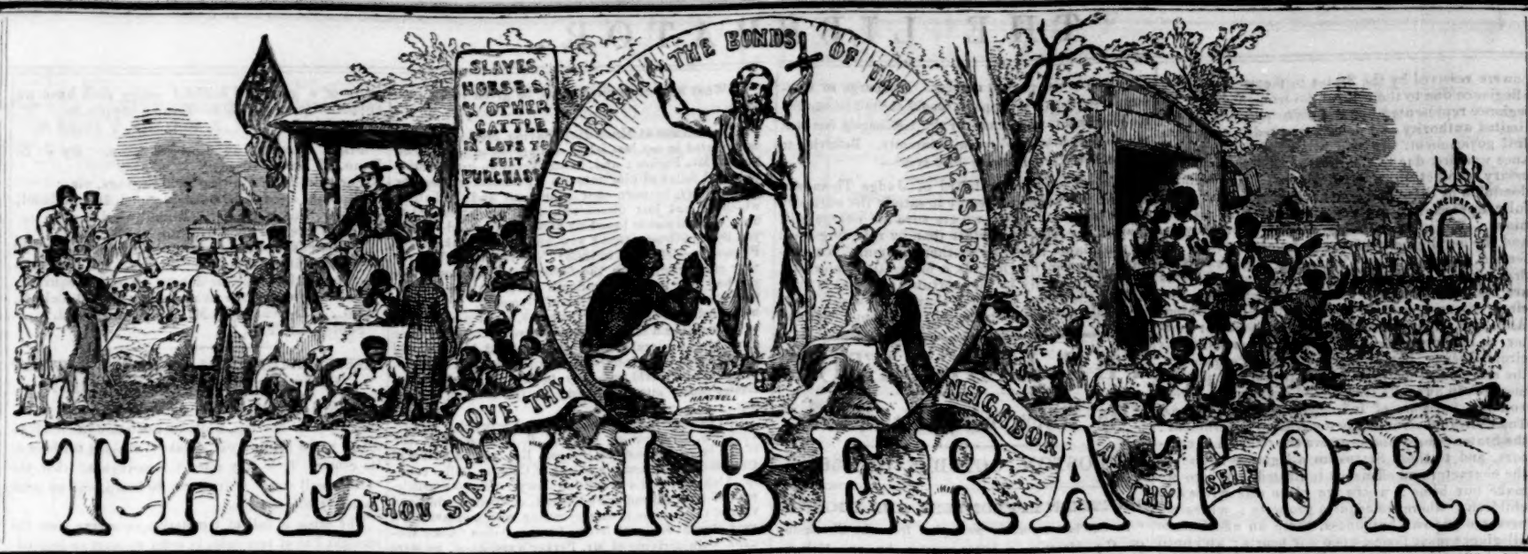
SLAVES, HORSES, & MOTHER CATTLE IN LOVE TO SUIT PURCHASERS
I COME TO BREAK ALL THE BONDS OF THE OPPRESSOR
THOU SHALT LOVE THY
NEIGHBOR
AS THY SELF
THE LIBERATOR.

WM. LLOYD GARRISON, EDITOR.

Our Country is the World, our Countrymen are all Mankind.

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No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

☞ 'YES! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under the name of persons . . . . . in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—*John Quincy Adams.*

REFUGE OF OPPRESSION.

A SPECIMEN OF SOUTHERN MANNERS.

The following insolent and abusive epistle (written by RICHARD YEADON, the senior editor of the Charleston *Courier*,) was sent anonymously to Rev. THEODORE PARKER on Sunday morning, 14th ultimo, at the Music Hall, a few minutes before the commencement of the regular religious services in that place. It is a fair specimen of Southern decency and courage.

REVERE HOUSE, BOSTON, Sept. 14, 1856.

TO MR. THEODORE PARKER:

SIR,—I would feel it my duty to address you by the title of 'Reverend,' did I or could I regard you as a Christian minister, preaching the Gospel of our Lord and Saviour Jesus Christ: but, as I look upon you to be anything but a disciple of the meek and lowly Jesus, (who came to 'preach peace on earth and good will to men,') and indeed to be one of the most 'irreverend' of men, who would, I'm could, the

'Pulpit drum ecclesiastic
Beat and pound with both fist and stick,'

I cannot conscientiously do more than address you by the ordinary title of respect to unclerical persons.

My purpose is to inform you that a party of Southerners will be present, this morning, to see and hear you desecrate the Lord's Day by your usual *quantum* and out-pouring of pulpit politics and fanatic declamation and extravagance against slavery and the South. It is, therefore, to be hoped that, stimulated by the provocative of their presence, and for their especial edification, you will pile up the agony as high as Mount Olympus, for Mount Zion is doubtless too lowly for your purposes and aspirations.

Are you aware, sir, that, in your crazy opposition to and warfare against slavery, you are arrogating to yourself a wisdom and a righteousness, which not only exceed those of the Scribes and Pharisees, but which are superior to those of God and Patriarch, and of Christ and Apostle? God himself *ordained* slavery among the Jews, when he declared:—'Both thy *bondmen* and thy *bondmaids*, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy *bondmen* and *bondmaids*. . . . . And ye shall take them as an *inheritance for your children* after you, to inherit them for *a possession*: they *shall* be your bondmen FOREVER.'—Leviticus xxv., 44, 46. God himself *ordained* that man might *lawfully* hold property in man, *as a slave*, when he said:—'And Abram unto his servant, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall *not* be punished: FOR HE IS HIS MONEY.'—Exodus xxi 20, 21. Under these *ordinances* of JEHOVAH, Abraham, 'the father of the faithful;' Isaac, in whom the promised seed was called; and Jacob, unto whom God appeared, 'when he came out of Padan-Aram, and blessed him,' and said unto him, 'thy name shall not be called any more Jacob, but Israel shall be thy name.' 'I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins'; together with 'righteous Lot,' 'patient, perfect and upright' Job, and 'one that feared God and *eschewed evil*,' and whom 'God blessed in the latter end more than in his beginning;' David, 'the man after God's own heart,' and the royal and 'sweet psalmist of Israel, and the Jews, generally, 'God's chosen people,' were all slaveholders, under the sanction and by the ordinance of God. Jehovah himself returned the first runaway slave to her owner—even the fugitive Hagar, to her jealous and persecuting mistress Sarai:—'And the Angel of the Lord said unto her, return to thy mistress, and *submit thyself under her hands*,'—Genesis xvi. 9—as, even when Hagar had 'fled from the face of her mistress,' when Sarai, by Abraham's permission, had 'dealt hardly with her'—but you, superior in sanctity to patriarch and to Jehovah, refuse to return the fugitive slave to his owner, and even entice him to runaway from, and incite him to do robbery and murder on his Christian master!

Jesus Christ, 'the Lamb of God that taketh away the sin of the world,' and the Divine Saviour of Sinners, neither made a crusade against slavery, nor interfered with the institution of slavery, either in the abstract, or in the Roman empire, under which the master had the absolute power of life and death over his slave. Saul and Peter, the Apostle to the Gentiles and the apostle to the Jews, both counselled slaves to be faithful and obedient to their masters, both heathen and Christian, both good and bad. The former apostle says:—'Exhort servants to be *obedient* unto their own masters, and to please them well in all things; *not answering again; not purloining;* but shewing *all good fidelity*; THAT THEY MAY ADORN THE DOCTRINE OF GOD OUR SAVIOUR IN ALL THINGS.'—Titus ii. 9, 10. 'Let as many servants as are under the yoke, count their own masters *worthy of all honor*, that *the name of God and his doctrine be* not BLASPHEMED. And they that have *believing masters*, let them not despise them *because they are brethren*; but *rather do them service* BECAUSE *they are* FAITHFUL AND BELOVED, AND PARTAKERS OF THE BENEFIT. THESE THINGS TEACH AND EXHORT. [Do *you?*] If any man *teach otherwise*, [do you *not?*] and consent not to *wholesome words, even the words of our Lord Jesus Christ*, and to the doctrine which is *according to godliness;* he is proud, knowing nothing, but doting about questions and strifes of words, [are you not?] whereof cometh envy, strife, railings, EVIL SURMISINGS, *perverse disputings* of men of *corrupt minds* and *destitute of the truth*, [are *you* not so?] supposing that gain is godliness: [do *you* not?] from such, withdraw thyself.'—1 Timothy vi. 1—5. [Are these *your* teachings?] 'Servants, be obedient to them that are your masters according to the flesh, *with fear and trembling, in singleness of your heart, as unto Christ; not* with eye-service as men-pleasers, but as *the servants of Christ*, doing the will of God *from the heart;* with *good will doing service*, as to the Lord and not to men: knowing that whatsoever *good thing* any man doeth, the same shall he receive of the Lord, whether he be bond or free.'—Ephesians vi. 5—8. 'Servants, obey in all things your masters, according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, *fearing God:* and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.' [Do *you* thus teach?] Colossians iii. 22—25. The latter apostle says:—'Servants, be subject to your masters with all fear; *not only to the good and gentle, but* also to THE FROWARD. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be *buffeted for your fault*, ye shall take it patiently? but, if, *when ye do well and suffer for it, ye take it patiently, this is* ACCEPTABLE WITH GOD. For even hereunto were ye called, because Christ also suffered for us, *leaving us an example*, that we should follow his steps.' [Do *you?* Do you thus teach and exhort?] 1 Peter, II. v. 18—21.

Lastly. Philemon was a slaveholder—a Roman and a Christian slaveholder—and Paul calls him 'our dearly beloved and fellow-laborer,' who had a 'church in *his* house'; and invoked for him 'grace and peace from God the Father, and the Lord Jesus Christ'; and thanked God, 'making mention of *him* always in *his* prayers'; and commended the 'love and faith which *he* had toward the Lord Jesus and toward all saints'; and in whom, and *in whose love*, as a 'brother,' he had 'great joy and consolation, because the bowels of the saints were refreshed by *him*.'

Onesimus, the slave of this Philemon, ran away from his master, and St. Paul, having converted him from heathenism to Christianity, and looking upon him as 'my son Onesimus, whom I have begotten in my bonds,' returned him—yes, faithfully executed the Fugitive Slave Law of the Bible—of both the Old Testament and the New—and returned the runaway slave to his Christian master—beseeching for him forgiveness for the past, and good treatment for the future, and pledging himself that the returned runaway, although 'in time past unprofitable' to his owner, would thenceforth be 'profitable' both to his master and to Paul, and deserve by his fidelity and good conduct to be treated 'not as a servant, but above a servant, a brother beloved,' 'specially' to the Apostle, but much more to Philemon, 'both in the flesh and in the Lord.' Philemon, vi. 16.

Thus have I shown you that Jehovah returned the runaway slave Hagar to the persecuting Sarai, and St. Paul the runaway slave Onesimus to the Christian and kind Philemon. But you impiously trample at once on the Constitution of your country and the word of God, and, at the risk of producing discord and civil war, pursue your Satanic course of mischief and wrong towards the South and the Union, 'doting about questions and strifes of words,' and indulging, with 'corrupt mind,' and a heart full of 'envy, malice, and all uncharitableness,' and 'destitute of truth,' in 'evil surmisings' and 'perverse disputings,' 'supposing that gain is godliness,' or, at least, that spurious fame or notoriety is righteousness. Do you not fear that, for all this unscriptural evil, God will strike you with some signal calamity on earth, or hold you to an awful retribution in the world to come? Surely, surely, you are under a strong delusion to believe a lie, and while you think you are doing God service, you are really doing the work of Beelzebub. Aye, you are serving 'even him whose coming is after the workings of Satan, with all power and signs and wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness.' 2 Thess., 2:9-12.

Again, St. Paul says, 'Let every man abide in the same calling wherein he was called. Art thou called being a servant, care not for it; but if thou mayst be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.' 1 Cor., 7:20-22.

'Finally,' *brother*—thou erring brother—'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which *you* have both learned and received and heard and seen, [in St. Paul and St. Peter,] do: and the God of peace shall be with you.' Phil. 4:8, 9.

Answer these texts if you can, this day, or forever hereafter hold your peace.

Yours, as you shall conform yourself to the Gospel model,

A SOUTH CAROLINIAN.

BUCHANAN DEMOCRACY.

From the New York Day-Book.

THE ISSUE IN MAINE.

The Abolitionists have carried Maine, not by quite so large a majority as they did two years ago, it is true, but large enough to satisfy the most rabid negro-kisser in the country. Perhaps it is as well for us that the election has resulted as it has. We know better how we stand, and the necessity of more energetic labor and harmony of action. Maine was never counted in the list of Buchanan States, and we have, therefore, *lost* nothing, though we have not *gained* what we hoped for.

The Democrats should take a lesson from this result, and go to work not only with more energy, but with a determination to succeed in other States, where the party has not been befogged and befooled to death with the nonsense about nigger freedom. Maine has been lost, not because the Democratic masses are in favor of the abolition of slavery, but because their leaders have been preaching the doctrine of 'squatter sovereignty,' and proclaiming every where their hostility to 'the institution.' The people will tolerate error, and oftentimes vote for a good man when they think he is wrong, but they will not stand inconsistency; and so long as Democratic speakers and Democratic newspapers pretend to be opposed to negro slavery, and say they are in favor of restricting it to its present limits, so long as they go about the country telling the people that slavery is wrong, a crime, a sin, and they wish some plan could be devised to get rid of it, and that they hope the time will come when every negro everywhere will be free, just so long will the people continue to vote against their candidates.

Sometimes when we read Northern Democratic papers and hear Northern Democratic speakers, we wonder that there are any Democratic voters, or rather that any Democratic voters will read or listen to them. The whole tenor of their discourse is to make their hearers abhor slavery, and think freedom the greatest boon to a negro that can be vouchsafed to him. They do not wish to meddle with slavery; O no, not they; the laws and the Constitution guarantee it, and its protection to the States it exists, where and they would not go there as the abolitionists would, and steal the negroes; but then they wish the negroes all had their freedom, and we have heard some of them go so far as to say, that if the Democratic party could have its way, it would get slavery out of the country sooner than the abolitionists.

Now, then, such a 'Democratic party' as these men represent ought to be beaten. It is teaching our youths to hate slavery; it is teaching them that it is a curse and a crime, and exciting their sympathies for the 'down-trodden and oppressed African;' in short, it is educating a generation of abolitionists, who will one day fill this country with negro paupers, and thus render it necessary for the whites to save themselves by sacrificing the whole African race. This is the inevitable tendency of this kind of preaching, and the people of Maine and Vermont are now doing that which their children will be obliged to undo; and if they go on as they are now going and succeed in bringing about that which they say they most earnestly desire, to wit: 'the freedom of every negro in the land,' their children will be under the necessity of re-enslaving every one, or cutting his throat.

If the democracy succeed at all with the people, it must be done honestly, and with consistency. They cannot make equal that which God has made unequal; and so long as they strive to make any other Democracy go down than equality for white men and subordination for negroes, just so long will they find themselves beaten. They must come out boldly, fairly and honestly, on the true old Democratic platform. They must represent the negro if they talk about him at all, as he is, an inferior and subordinate being—a being to be taken care of, governed and protected; a being whom to set free is to wrong, and who, so long as he exists among white men, must be under white men's control. Let the Democratic speakers and papers take this ground, and the people will then understand them. Let them come out, as the saying is, 'flat-footed' against abolitionism in all its forms, and preach equality of white men—and equality of black men; but not an equality of white men with black men, as the abolitionists do. Let the whites be equal above the blacks, and let the blacks be equal below the whites; but no mingling and mixing, no amalgamation. One race must be free, entirely free, and the other subordinate; one must govern, and the other be governed. When the people see and understand that this is so, and must be so, for it is Nature's law and God's will, they will as soon vote for universal massacre as universal abolition, or any measure that leads to abolition.

SELECTIONS.

THE CRIME AGAINST FREEDOM.

Extracts from an eloquent Sermon 'on the Crime against Freedom, in Kansas and Washington,' preached at Henniker, N. H., August 31, 1856, by EDEN B. FOSTER, Pastor of John Street Church, Lowell, Mass.

I speak to-day to those who know my manner of life, my habits of speech, and my methods of doctrine. I speak to those who know that, as a minister of the gospel, I have not been guilty of undue interference with politics. I have studiously and religiously abstained from the introduction of any theme into my sermons and addresses which was not relevant to the advancement of Christ's kingdom and the salvation of souls. I speak to-day on the outrages in Kansas and Washington, because politics have now assumed a most solemn and momentous connexion with religion. The principles are in danger on which our republican system rests. The foundation is shaken which holds up our freedom of speech and our freedom of worship. I believe that this is a more important hour for our country than any other known in the history of this continent—more important than any crisis in colonial or revolutionary times,—because the essential doctrines which underlie a free government are now assailed with more subtility and relentlessness than ever before. I believe that the election of the coming November will decide the destinies of this Republic. I believe that ministers of the gospel have a responsibility before God, in such times as these, for the use of their political influence, and that their account in the judgment will be unspeakably dreadful if they are faithless to Freedom. I believe that such men as the Pilgrim Fathers never would have settled these shores if Robinson, Brewster, Hooker, Shepherd, John Cotton, and others like minded, had not drawn from the Bible a civil constitution and a political rule, and urged it upon their hearers. I believe that in the times of the Revolution, those battles never would have been fought, and this confederation never would have been built up, if the clergy had been indifferent or hostile to the holy cause of Liberty. By all the blessings of civilization which were brought in when these States were founded, by all the religious interests which are imperiled if this Republic falls, I feel impelled to speak to-day. The theme transcends infinitely my poor ability, yet 'hear me for my cause.' It is a question between Freedom and Slavery for the whole wide land. It is a question between education and ignorance; between virtue and moral degradation; between generosity and brutality; between piety to God and profane infidelity; between free and productive industry, and servile and profitless toil; between civil and religious liberty and an unmitigated despotism. These are the combatants, and this people are choosing between. It is a question whether you shall have any longer freedom of speech, freedom of the press, freedom of conscience, freedom of the Territories, freedom of the Northern States. The question has this wide sweep. Its decision involves the moral welfare of millions of souls. The subject is calculated to thrill upon all that is patriotic and holy in the human bosom.

Permit me to say, the epithet 'political priest' has no terrors for me now. The time has been when I should have shrunk from it. But the state of our country is different. Reputation and even life are of little value, if our liberties are to be lost. It is time that politics should be associated with religion more closely than they have been.

While we abhor the union of Church and State in the old prelatical, popish sense, and in any sense which denies the rights of conscience or regulates a man's belief by law, we do desire that the Bible should sway public sentiment, and that rules of divine equity should govern legislatures and administrations. Politics are not out of the range of God's inspection. Politics demand, as much as any department of life, the blessed power of piety. That minister is, in my judgment, entirely deceived as to his duty, who does not apply religious principles to politics, and business, and all relations of society, and all affairs of life. The people are in a most fearful condition, and are going rapidly down to barbarism, who cannot bear to have their rules of government subjected to the ordeal of God's Law.

Political priest! it is meant as a term of reproach—it is likely to become a title of honor. Satan, and his myrmidons, in lifting their mad-dog cry, and in affixing their stigmatising epithets to the holy cause of God, and to the noble-hearted lovers of truth, have overshot their mark, and done their own cause irreparable harm. Then were the disciples called 'christians' first in Antioch. The design was to brand them with a hated appellation, but it has been their glory and their joy ever since, and now the blessed name of christian fills the world with its melody. 'Puritan' was once a by-word of shame, rolling from the tongues of the scurrilous and the profane, to disgrace and browbeat the friends of God—it is now first on the roll-call of honor, and hardly a man of New England who does not exult in Puritan principles, and thank God that he belongs to a Puritan ancestry. 'Methodist' was once a stigma placed by the wicked upon the foreheads of the good: it is now a sweet, and holy, and cherished name in all lands. Let the haters of freedom call me 'political priest' when they will and where they will. I enter no demurrer. I will strive by a patriotic and Christian spirit, by an exalted and just discussion of political doctrine, by a holy life and an inflexible adherence to candor and truth, to make the title significant, beautiful, and honorable. I will strive to make it quite as honorable for one class of ministers to defend Freedom as it is for another class to defend Slavery.

The clergyman who dares to speak in favor of Freedom is now termed 'a dabbler in the mire of politics.' No, my hearers, no, no! We strive to take politics up out of the mire, and place them upon the elevated platform of eternal equity, where love to God, and love to man, and love to right shall appear, clear as the sun, and with a mighty force of attraction like that of the sun. Too long have certain politicians been dabbling, by their own confession, in the mire, and endeavoring to drag down the holy science of government into that miasmatic and filthy swamp. Too long have we seen them plunging and wallowing in that mire, like Pliable in the Slough of Despond, with their faces always towards the city of destruction. There is a high and solid table-land of justice, freedom and nationality,—a broad plain of sunlight, where statesmen can build their beautiful palaces; and all classes and colors can enjoy their rights; and nations can live in loving amity; and clergymen, if true lovers of freedom, can think and speak without being ostracised; and all can be nobleness, prosperity, and peace. We invite politicians themselves to leave the mire, and to come up upon that Table Land. But whether they will or no, we desire to take the interests of the Republic, and the principles of government up thither.

* * * * *

I think it would be difficult to impeach the Emigrant Aid Society, or the emigrants themselves, if you look at the character, designs and conduct of the men. A nobler body of men have not laid the foundations of infant societies, or built up the pillars of flourishing States in all our history. No exodus since the departure of Israel from Egypt, or of the Puritans from Holland, has been a more intelligent, high-minded religious enterprise. They were worthy sons of Puritan sires, holding their fathers' faith in their souls, as well as their fathers' blood in their veins; maintaining fully and exhibiting grandly the hereditary courage, self-denial, and patriotism of their race. They went to Kansas knowing that trials stood in their path, but wishing to bless their children with peace, and to widen the area of Freedom.

'I see them on their winding way—
Around their ranks the moonbeams play.'

There is sorrow in their hearts at parting from Eastern friends—there is twilight hanging over their own immediate future. But, if their aims are fulfilled, there is sunlight beyond—an inheritance of bliss for their children and their children' children to latest generations. They set up their tents in the wilderness, 'with hymns of lofty cheer;' with sufferings of body for a time, but hopes of happiness not far away; dedicating their newly chosen State to Freedom, and committing their interests to God. They went there to transplant to the prairie wilderness another New England. They went there to carry a Christian civilization. Free schools, free churches, books and newspapers are as necessary to their life as their daily bread. Under their auspices, mechanic arts, mills, inventions, improved agriculture are introduced. They build towns and cities. Neat dwellings and smiling villages dot the landscape where they dwell. Fenced and cultivated fields, with gardens of beauty and bending harvests, lie all around them. Highways and railroads and bridges facilitate brotherly intercourse, and open the path for a prosperous commerce. Every man is a freeholder. No lazy, thriftless, beggared tenants occupy their farms. No loafing, drinking, swearing idlers are tolerated around them. They live for the blessings of a loving home, not for ambition. Their studies are literature and science, not politics. Labor is to them an honor and a joy, not a disgrace. Love, and argument, and just legislation are their rule, and not the lordly lash, nor the sway of imperious passions. Religion is their safeguard, not the dirk and the pistol. They constitute in their society a free, harmonious, rational democracy, not a plantation oligarchy. In the Slave States there are three classes, patricians, plebeians, and slaves—in Kansas there is only one, freemen.

Now, contrast with all this the character of the borderers who have made repeated invations upon their rights. They are not themselves slaveholders, most of them, but slaveholders' tools—the refuse of a Slave State—the most ignoble, craven, degraded of all Southern population. It is one of the worst features of Slavery that it does thus degrade a class of the whites. These men cannot be called free and educated citizens, and hardly within the pale of civilization. Tobacco and whiskey are their staples of food. Dogs and horses are their domestic stock. Guns and fish-poles are their implements of labor. Bowie-knives are their chief source of amusement. A slave population is their ideal of society. Delights of conversation, domestic joys, elegances of a scholarlike culture, are as distant from their notions as the sunlight from Nova Zembla. Books, and literature, and lyceums would be to them a complete surprise.

Now, is it likely that the free settlers of Kansas would quietly yield to such a government as that of the borderers? Especially when they had no more right there, forming a legislature, than the inhabitants of the moon! Without the shadow of authority they came in with their illegal assembly, and instituted at once a draconian, barbarian code, whose spirit was that of the middle ages, and whose support was the bowie-knife alone. They prohibited at once, with severest penalties, freedom of speech and freedom of the press. Now, those Yankee, Free State settlers are somewhat accustomed to free discussion. They can debate questions warmly, and tolerate a pretty wide difference of opinion, and love one another still—but padlocks do not sit easily upon their lips. They are not distinguished for garrulousness, and are not very likely to speak till they are spoken to. But when they speak, they have something to say. Having been endowed by Heaven with intellect, they regard it as a privilege to think. Having been to school and exercised their common sense—having studied the Bible, and to some extent the principles of jurisprudence—they profess to have some understanding of laws of equity. Laws against free speech, in disgrace and browbeat the friends of God—it is old English History, did not agree very well with the Saxon constitution—they are not likely to be easily digested by New England stomachs now. Ever since the days of the Boston Port Bill, and the old echoes of Faneuil Hall, such measures have not been entirely successful in keeping their tongues quiet or their souls at rest. Bowie-knives would be apt to wake up a sleeping energy. A mob of lawless men around them, dictating such laws at the sabre's point, and threatening utter extermination to their infant settlements, would be apt to stir their blood.

It is said, in opposition to the claims of Freedom, that we are 'feeding the fires of sectionalism already too hot.' *Sectionalism* is the word: let us mark it, and comprehend it.

It is sectionalism, is it, for a man to resist the extension of Slavery over the fair fields of free territory, wasting all the wealth and beauty of its agriculture as the hoofs of Attila's squadrons wasted the campagnas of the South? It is sectionalism, is it, if we say that freedom of worship, freedom of speech, freedom of education, freedom of labor must be preserved in Kansas, and that a tyranny cannot come in there which prostrates all the hopes of man more terribly and fatally than the usurpation of Verres crushed the liberties of Sicily? *Sectionalism*, if we plead for the holy sanctions of truth, and honor, and mercy, and justice, and solemn covenant, and plighted faith, and constitutional rights, and say that the soil consecrated to freedom, by all possible guarantees in 1820, should not be wrenched away from freedom in 1856! Sectionalism, if we ask the rulers of our land to carry out their own vaunted principle of popular sovereignty, and allow the actual settlers of Kansas to choose their own institutions and laws! Sectionalism, if we implore the God of nations and of battles to interpose his omnipotent arm, and to shield our kindred in that beleaguered Territory from the slaughtering hand of ruthless oppressors! Sectionalism, if we insist that a false, illegal Legislature of Missourians shall not abrogate the electoral franchise of Kansas, and impose the most bloody and intolerant code, enacted in the 19th century, upon that innocent and long-suffering people! Sectionalism, if we cry out against a murderous assault upon a beloved Senator on the floor of Congress, sitting peacefully at his desk, kindling into communion with the nation and the world that great spirit of power, writing letters of love to the friends of his bosom—if we cry out, I say, against such an outrage, by which all our rights are cloven down and all our liberties lie bleeding, and entreat the citizens to speak by voice, and pen, and press, and to rise in the dignity of their electoral suffrage, and at the ballot-box teach Slavery and her murderous bullies a lesson! If this be sectionalism, then nationality and humanity are fled from the land, to dwell with brute beasts of the Rocky Mountains, or with the wildest denizens of the woods in barbaric climes. If this be sectionalism, then there is no nationalism, nor patriotism in earth or in Heaven, and the mighty archangel of disorder, when he gathered his rebel host,

'Trailing his vast artillery of war,'

might have said to Gabriel, 'Ground your arms, my friend, for you are introducing sectionalism into heaven; submit to me, with all your troops, and then there shall be a national rule.' Sectionalism! sectionalism!! may the God who rules above, and who holds in his hands the spirit of freedom and of power, send to our unhappy North a new installment of such sectionalism as this!

FALSE MAXIMS OF POLICY.

The last number of the *Radical Abolitionist* is occupied with a very timely and faithful Letter from its editor, WILLIAM GOODELL, on the Duties of Abolitionists at the coming Presidential Election. Here is a portion of it:—

Intertwined with all these unfounded assumptions and false principles, there are innumerable false maxims of policy. Some of these have been sufficiently exposed, already, but others of them require a more distinct attention.

THE ISSUE AT THIS ELECTION—WHAT IS IT? HOW AND BY WHOM IS IT PRESENTED?

'But the issue (of the abolition of slavery) is not now presented to us.' . . . 'The Kansas question is the practical question now before the people.' . . . 'The issue is forced upon us by the Slave Power.' 'We must meet the issue as it is now tendered to us.' . . . 'All men will agree that, generally speaking, the point attacked is the point to be defended.' . . . 'We see clearly enough that we shall have to go against slavery in the States, but we must not go so far, now.'

Such are some of the utterances that meet our eyes and ears, daily, and they come from 'abolitionists' who have concluded to vote with the 'Republican' party.

But whose prerogative is it to present 'issues' to the people for their decision? Who is it that rightfully and truthfully claims supreme authority, and providential control over the nations? Who is it that, as a matter of fact, does present vital 'issues' to the people, whenever they are presented at all? In what manner, under what laws, and by what methods, does He present such issues? Is it quite certain that the Arch Deceiver is His sole Vicegerent, commissioned with the exclusive prerogative of shaping and presenting 'issues' to the people? Of directing their exclusive attention to such points as best suits his convenience to occupy them with, for the time being? And must they needs confine their attacks to the points he marks out for them?

God's 'issue' which He presents to this American Nation is the abolition of American Slavery. All the attributes of his nature, all the principles and methods of his moral and providential government, all the purposes of his redeeming mercy, stand sentinels, night and day, to see to it that this 'issue' is not spurned aside with impunity.

'This issue is not yet presented to us,' it is said! 'It will be presented, in due time, but we have not come to that, now!'

What do Christians mean, what do abolitionists mean, what do men of common sense mean, when they talk thus? Has there ever been a moment of time, since the first slave was landed on our shores, in which God's commandment to the people of this country has not been—'Execute judgment in the morning—deliver him that is spoiled out of the hands of the oppressor.' 'Break every yoke. Let the oppressed go free.' 'Proclaim liberty throughout all the land, unto all the inhabitants thereof.'

'But the issue is not yet presented to us!' Astonishing! For almost two and a half centuries, God has been speaking to us on this subject. He has been speaking by his faithful witnesses, from the beginning, by Benezet and by Woolman, by Hopkins and by Edwards, by Jay and by the hosts of his compatriots. By the lips and pens of modern Abolitionists themselves, he has been presenting it afresh and unremittingly, in all the varieties of human utterance, for nearly a quarter of a century. By a series of wonderful Providences, he has been presenting it himself, and is presenting it, most fearfully, still. By his word, by his law, by his gospel, by his spirit, by the self-evident truths and the quenchless aspirations he has engraven upon the consciences of all men, and interwoven in the living texture of all human existence, he has been continually presenting it. By his sword of retributive justice, suspended over, or already descending upon us, he is presenting that same issue still. All 'the circumstances and likelihoods of the case' seem to suggest the inquiry whether he may not now be presenting it to us for the last time, and whether the now pending Presidential election, (to be held in the midst of his sore judgments, revealing, in letters of blood, the nature and tendencies of slavery, along with His Divine displeasure against us, as a Nation, for having so long neglected to suppress it) is not to decide finally that issue. And yet there are abolitionists, yes, 'Radical' abolitionists, who tell us that 'the issue is not yet presented to us!' And, very strangely, this declaration comes to me by the same mails and sometimes in the same letters or publications in which may be detected the apprehension that the time for political action has gone by, already, and that there is nothing left for us but the sword! Has the spirit of that madness which forebodes coming destruction, the maniac's derision of danger, alternated or commingled with his shriek of despair, already begun to appear in our ranks? How can such persons be made to see the true 'issue presented to us,' until after it shall have been decided, and decided fatally, by their own perversity, or blindness?

And why do they suppose that 'the issue of the abolition of slavery is not now presented to us'? 'The Kansas issue' (say they) 'is forced upon us by the Slave Power.' That is, the authors of the Kansas Nebraska Bill, the Border Ruffians of Missouri, Toombs, Douglas, Pierce, Atchison, Stringfellow, Shannon, Buford, and Bully Brooks, in conformity with the councils of Calhoun and McDuffie, have determined to shift the issue, and to transfer the contest from Southern soil to Northern, to put and keep the forces of liberty on the defensive, so that the Southern volcano may remain untouched and secure.

And, moreover, James Gordon Bennett, Henry J. Raymond, Horace Greeley, and the Philadelphia Convention have assumed the responsibility of accepting, on behalf of the 'friends of free Kansas' 'the issue as it is now tendered to us,' and under the gratuitous additional pledge of letting the invading enemy alone, at home, where he lives, and where it would be easy to destroy him! This, say they, is 'the only practical issue now before the nation'—the question whether the national Government, remaining, by common consent, the national protector of slavery in one half of the nation, shall be restricted from being its protector also in Kansas! A 'practical issue' truly—and one at which demons might laugh!

And so, on these grounds, forsooth—the great national 'issue' of American Slavery or of American liberty, the issue of two hundred years standing, the issue existing of necessity, in the changeless nature of things, the issue presented to us by the God of Nature, of Providence, and of Revelation, the issue apparently on the point of decision, in some way, is to be spurned aside—'just for this once,' definitively for at least four years longer, and indefinitely, for all future time! In all the histories, ancient and modern, of political stupidity and insanity, is there any thing—can there be any thing, that exceeds this? Or where shall we look for its parallel?

When Moses and Aaron stood before Pharaoh, they delivered, in substance, the same divine message that abolitionists, for nearly a quarter of a century, have been delivering to the Pharaohs of this nation. 'LET MY PEOPLE GO, THAT THEY MAY SERVE ME!' Intent, like Calhoun and his disciples, upon diverting their attention and thwarting their purpose, by changing the ISSUE, the 'Slave Power' of Egypt, instead of complying with the divine message, determined on extending and confirming its power by making fresh aggressions. The wonted tale of brick was required, but the straw was withheld. The Hebrews fell into the trap set for them. They murmured against Moses, and were ready, like our modern 'Republicans,' to yield assent to the continuance of the ancient bondage, on condition of a removal of the new aggression. They thought it necessary, at least for the present, to 'meet the issue then tendered to them,' and let the *main* issue go by, for the indefinite and uncertain future. It was 'the best thing for them, at that time.' Thus they reasoned. Suppose Moses and Aaron had yielded the point to them. Suppose they had stipulated for a removal of the new grievance, suspending the demand. 'Let my people go,' or translating it into—'Let them have straw'? Suppose them to have gained their point, to have propitiated their 'Slave Power,' to have quieted the Hebrews, to have achieved 'the finale of all existing commotions.' What would have become of their Divine Mission? How could they have retained the divine favor? When would have been the exodus—the overthrow—the deliverance—the Song of Miriam and of Moses?

But all this, you will perhaps say, is too ancient, too much commingled with the miraculous and the marvellous. You must have maxims of policy, suited to more modern times. Come then, let us examine the matter in the light of common every day experience. Suppose you are a general. You are dealing with a besieged enemy. Your shots are evidently disturbing him. A few more rounds, and he must capitulate. He finds the necessity of diverting your attention, of drawing off your forces to some other point. By stealth he sends out a detachment to assault one of your outposts. What will you do? Will you quit your advanced position and march back your main forces to that outpost? Will you proclaim in his ears, that if he will only let your outpost alone, he may remain at home as long as he pleases undisturbed? Will you do this, when all his habits and his necessities assure you, that until he is himself destroyed, he will be the destroyer of every thing that is holy, and lovely, and precious, all around him?

Or, suppose you are a physician. You have a patient whose blood is all poisoned. You are at work with remedies well adapted to remove the virus and restore him to health. All at once, the disease breaks out violently in a terrible sore at one of his extremities, his right foot. It becomes painful and looks horribly. Your patient is alarmed. He implores you to quit purging his system for the removal of the malady, pledging yourself to let it alone, there, where it is sheltered by the constitution, for at least four years, while you concentrate all your appliances upon his foot, such appliances as will drive the disease back into the system again, to remain quiet, to course through his blood, as before, under a restored Missouri compromise, never to descend below his knee joints again. He has a theory of his physical constitution, maintained by the most learned doctors, according to which this is the true conservative course. He is afraid of extreme remedies, and desires to be quiet.

His family and friends all agree with him. You find yourself out-voted, twenty to one. What will you do? Will you turn round and vote with them, because it is important to have the enemies of the disease all act together? Or for fear you will be 'throwing away your vote'? Or because 'one thing must be done at a time'? Or because 'half a loaf is better than none'? Or because you 'believe they are all very sincere'? Or because they 'are not yet prepared for the right measure'? Or because this *foot* 'question is now of most pressing and immediate importance'? Or because 'it will be a fearful thing to thwart the good they are proposing to do'? Or because you are 'persuaded that the new physician they intend voting for is the most available that could have been selected'? Or because the anti-disease 'force must be presented as an unit'? Will you do thus, though you 'clearly see that the opposite course will have to be pursued, by and by, when the true issue shall have been presented'? Would you justify yourself in such a course under the plea that you are doing it all 'under protest,' 'maintaining all your former principles, but changing only your policy' in a wild-goose chase after 'the greatest amount of good'?

Let me not be misunderstood. I am not making light of the disease developing itself with such terrible symptoms in Kansas. I am not for postponing, for a single moment, the 'issue' presented by it to this nation, nor the application of the remedy. On the other hand, my complaint is that the 'Republican' physicians of Kansas and of the country do not begin to understand the greatness, the extent, nor the real nature of the disease, that they do not propose the only true remedy, but even pledge themselves in advance not to make use of it, that they would 'heal the hurt' of Kansas and of the nation 'slightly' with medicines that can have no other effect than to quiet the patient into a fatal repose.

To drop the figure: I do not complain that the Kansas issue is presented, or too strongly presented, but that it is *falsely* presented—feebly presented—presented as the sole issue, to the explicit exclusion of the main issue, the real issue, upon the prompt and right decision of which the fate of Kansas as well as of the whole nation must depend. The Kansas issue, as *God* presents it to us, in his Providence, is the old issue of the two past centuries, culminating now, not at some future time, and demanding of us the immediate and unconditional abolition of slavery, not the vain and atheistic attempt to stave it off, with impunity, for four years, when God requires it to be done now.

NEW DEFINITION OF TREASON IN VIRGINIA.

CHARGE OF JUDGE THOMPSON.

Gentlemen of the Grand Jury:—In giving you this outline of the criminal law of Virginia, I have purposely omitted the 190th chapter of the Code, relating to treason, misprison of treason, attempting or instigating others to establish usurped government, and advising or conspiring with slaves to rebel; also the 8th and 9th sections of chap. 196, forbidding the intermarriage of blacks and whites; also sections 22 to 29, inclusive of chap. 198, denying the right of property in slaves, and writings, &c., to excite insurrection; the duties of postmasters, knowing of such writings in the mail; and free negroes remaining in or brought into the State contrary to law.

These laws involve questions which are daily assuming a more serious importance from the relation we bear to other States of the Union, and from the reciprocal obligations between the commonwealth and its citizens. The tendency of the times is to the disruption of these States, and parting our government into fragmentary confederacies. In the hour of danger, the true man will do his duty. He will suspend defensive action, of a final character, to the last moment of a stern necessity. He will maintain the law and order of society as long as they can be preserved, and prove his shield; when this ceases, the violation of this law and this order will be his incentive and motive to action. This love of law and order will induce him to shun, as it may eventually impel him to incur danger.

That there are indications of danger, I believe. The speck in the horizon, lately no larger than a man's hand, is a lowering cloud, big with the hurricane, and threatening with its lightnings. Let us calmly watch the danger, and if possible save the land, the whole land—and if not, save ourselves in the integrity and single-mindedness of our own consciences, in the faithful discharge of our duty to ourselves, our State, our country and her Constitution.

Treason to the United States consists 'only in levying war against them, or in adhering to their enemies, giving them aid and comfort.' This definition of treason, though so closely limited and rigidly defined, undoubtedly embraces a forcible disruption of the States. It would embrace an insurrection, the object of which is to suppress any lawful and authorized acts under a law of the United States, and marching with a party in arms and committing acts of violence and outrage in execution of the object and with a view, by force and intimidation, to prevent the execution of the law.—U. S. *v.* Vigol, 2 Dallas, 346; same *v.* Mitchell, *ib.*, 348.

A conspiracy to subvert by force the government of the United States, violently to dismember the Union, to coerce repeal of a general law, or to revolutionize a territorial government by force, if carried into effect, by embodying and assembling a military body in a military posture, is an overt act of levying war; and not only those who have arms, but those who perform the various and essential parts which must be assigned to different persons, for the purpose of prosecuting the war, are guilty of the crime.—United States *v.* Burr *et al*, 4 Cranch, 470.

From this view of the crime of treason, you will perceive there may be moral treasons, which no law of the land can punish. There may be acts of non-feasance which may work a dissolution of the government as effectually as an overthrow by violence, and yet, under the limited definition given to treason by the Constitution of the United States, the conspirators may fold their hands in safety, and in the excitement of a false philanthropy, or the despotic calm of a still more false philosophy, unmoved, behold the wreck of a most glorious fabric. When a majority of Congress shall persistently withhold the supplies of government, the fatal work may be done.

But treason of the kind I have been discussing is treason against the United States, which a State judicature has no authority to punish, Congress having passed laws upon that subject, and so far the federal courts have no cognizance alone. This kind of treason applies exclusively to the United States, and cannot be enlarged by any law. *But there is a treason against the State* which may be defined by its legislature, and punished as it prescribes, or shall hereafter see proper. This being so, we owe two kinds of allegiance. The first to our State. She protects our property and our persons; she defines our rights and enforces them; she gives protection; she positively demands obedience. From each citizen the allegiance is due. It is binding on his conscience whether he takes the oath or not. By being under the law and receiving its protection, he becomes a citizen, and the obligation is imposed. The witness who may be called to the stand to give testimony, and by some accident is unsworn, is solemnly bound by the position he occupies to tell the whole truth. No man is absolved from the strict discharge of any of his duties by the omission of any of the formal acts intended to secure the discharge of such duties. He is a felon in soul who would resort to the subterfuge and incur the actual guilt while he palters with his conscience.

This allegiance covers all his political obligations, save those which he owes to the government of the United States. This latter is a special allegiance, sacred, and should be inviolable within the sphere of its obligations. I say it is special, but it is none the less sacred because of its character. The general government is a limited organization; it has peculiar and well-defined objects; in its legitimate sphere it is supreme; it commands, we should obey its lawful behests; to neglect its welfare is crime; to meditate its destruction is akin to parricide. But still it is limited. It did not grow out of the exigencies of individuals as the States did; it grew out of the exigencies of the States. The States are the elder governments which created, defined and limited the powers of the central government, except such as have been given by the States.

The allegiance which belongs to the State is an allegiance represented by all the authority and powers reserved by the States to themselves. The allegiance due to the central government is an allegiance represented by, and correspondent to, the limited authority and powers granted to that central government. In the order of time, allegiance was first due to the States. There is no necessary conflict in this allegiance. The blended dominion of State and general government, when fully appreciated, are conscientious and harmonious. But in the natural order of their growth, and the development of the intellect and the affection, the State stands first. Our comprehension first takes in the altar of home, and our affections are first evolved at the feet of our parents. The circle enlarges, and we finally embrace the Union. And, like all circles of affection, influence or matter, as it widens from its centre it weakens at its circumference, but at any point of its expansion, the storms and tempests of fanaticism and passion may sweep away its traces, and destroy its lovely and just harmony of influences and proportions. The central government is the created government: the States occupy and preserve the relation of creators, and to these States an allegiance is due, of the character and efficiency indicated. Where we make our home; where we place our wives and children; where we acquire property; where we preserve our own happiness, there an affectionate allegiance must fasten upon our hearts: and until 'in the last days, those perilous days shall come' when in the moral devotion which shall surround us, 'men shall be lovers of themselves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors'—when the Atheist, the Unitarian and the Black Republican shall unite for the breach of the solemn covenants of the Constitution, and the destruction of the natural and ever incumbent allegiance we owe to the State.

Those men who favor the ancient doctrine of centralism may seek an argument for the superior allegiance as being due to the general government in the preamble to the Constitution of the United States, 'We, the people of the United States, &c., do ordain and establish'—*forgetting the actual solecism that when those words were written, there was no United States*—there *were* no United States. It is not true that it was made or adopted by the people of the United States; it is not true that it was adopted by a vote of the people of the States, and the general expression in the preamble, and the claim of powers by implication, from this or any other language in the Constitution, was, with express intent, limited by the tenth amendment; so the order and the effect of all allegiance preserves its natural and inherent force and relation.

Every thing, then, which is treasonable, or tends to treason, violates this direct and palpable allegiance. The first section of chapter 190, after defining treason against the commonwealth, in the language of the Constitution of the United States, adds, or 'establishing, without authority of the legislature, any government within its limits, separate from the existing government, or holding or executing in such usurped government any office, or professing allegiance or fidelity to it, or resisting the execution of the laws under color of its authority,' and makes it treason. The language is clear—it is explicit. It commends itself to the well regulated mind.

The government which has been formally established by the free consent of its citizens, can only be modified and altered by the like free consent, or by revolution. Every change not produced by such consent is revolution—is treason. The State has an inherent right to make it so. It is the self-defence of the individual, generalized into national defence. The State is a unity. Its laws pervade its whole territory, and embrace all its citizens, and govern all its people. Any internal action or external movement which sets up a separate State within the State is a usurpation. It is dismemberment. It is revolutionary. It is treason under any definition of treason which has been given, or which exists in any civilized country. No sensible man refuses to concede the right to punish it. The idea of the State implies order, government, obedience. It is treason then to attempt to set up a State within a State. If there are degrees in treason, how much more treasonable to set up within a State a blind, ignorant, passionate and fanatical anarchy! to set loose upon the State and upon mankind, a people incapable of any order of government, and who, to judge by the results of emancipation in the West Indies, would

> 'hold
> Eternal anarchy, and amid the noise
> And by confusion stand,
> Of endless wars!'

This latter species of treason is provided against in the fourth section of this chapter, and both are punishable with death. The provisions of the fourth section are: 'If a free person advise or conspire with a slave to rebel or make insurrection, or with any person to induce a slave to rebel or make insurrection, he shall be punished with death, whether such rebellion or insurrection be made or not.'

The second section is against misprison of treason: that is, having knowledge of such treason, and not giving immediate information to the Governor or some conservator of the peace, the punishment of which is by fine not exceeding one thousand dollars, or by confinement in the penitentiary not less than three or more than five years.

The third section provides 'if a free person attempt to establish any such usurped government, and commit any covert act therefor, or, by writing or speaking endeavor to instigate others to establish such government, he shall be confined in jail not exceeding twelve months, and fined not exceeding one thousand dollars.'

This disposes of our legislation on the direct subject of treason.

* * * *

Then the avowal of all principles and the effect of movements originating in these diseased conditions of the affections and the intellect, that contemplate this race as republican in their capacities and qualifications, are directly at war with the just relations which exist between the two races—and the harmony of the States. Remove from this race the protection and Christian control of Southern servitude, and a new system must be imposed. Take from them the necessity and the sense of dependence, and no form of government can hold them in control. Not superior to the Turk, the iron hand of despotism would have to be exercised to enforce order, to suppress rebellion, and stay internecine murder. Improvident in their habits, and wholly incapable of that order of forethought which provides for the future, without the white man's intellect to direct their energies, they would become a mass of dependent paupers or vagabond marauders. The history of this emancipation too sadly teaches this lesson. In 1789 the sugar export from Hayti was six hundred and seventy-two millions pounds; in 1806 it was forty-seven and a half millions; in 1832 it was nothing. So rapid a decline might be expected from a race deficient in the original organism of its character, or untrained for so short a subjection in the fundamental education, which, in the slow lapse of centuries, has prepared one race for our form of government.

It is unnecessary to start any question on this point of want of historical development or defective organization. The great gulf of positive fact separates the races, and the political necessities of the country made the legislation of Virginia necessary, and this necessity is its justification.

I now refer you to the second branch I have enumerated—the intermarriage of the races. This provision is sanctioned by considerations of political and sanitary police. It is a law which has been but seldom violated; never has it occurred in my own knowledge within the State. As a sanitary regulation, the fact is well established that the cross-breed has more intellect, but with great diminution of physical power. It is further alleged by observant and respectable men of science, that the cross-breed is more lascivious and given to lechery than the original stock; that a mixed race from this and other causes, intrinsic to the mixed blood, cannot be perpetuated. Their lechery and constitutional organization produces a pulmonary diathesis which extinguishes this mixed breed. God, in his wisdom, has separated the races by physical, moral and intellectual qualities. Where moral and intellectual qualities will not be sufficient to maintain the law of separation, the physical law of destruction, by inherent disease, intervenes and punishes in the second and third generations the violation of the moral and intellectual law.

☞ This asinine Judge proceeds to 'speak of the third class of offences'—to wit, 'seditious language and writings,' but we cannot find room for his luminous views in our present number. A Charge so monstrous, so illegal, so despotic, would excite uncontrollable merriment, were it not for the melancholy fact that the whole South is smitten with insanity. Referring to it, the New York *Evening Post* says:—

'As we have never heard of Judge Thompson before, we cannot attempt to satisfy the curiosity about him with which we are sure his charge will inspire our readers, further than by referring them to the charge itself, in another column. We venture to offer his friends a suggestion, however, which can hardly be inopportune, and that is that, unless they have his head shaved and a safe place provided for him soon, he will give them trouble.'

THE LIBERATOR

No Union with Slaveholders.

BOSTON, OCTOBER 17, 1856.

SOUTHERN EFFRONTERY AND EGOTISM.

In our last number, we copied from the Charleston (S. C.) *Mercury*, a letter written by an Alabama slaveholder, (N. H. R. DAWSON,) dated 'St. Nicholas Hotel, New York, Sept. 20, 1856,' giving an account of an interview in this city of RICHARD YEADON, the Editor of the Charleston *Courier*, and himself, with the Rev. THEODORE PARKER and the Editor of THE LIBERATOR, a few weeks since, and of the discussion which then took place upon the subject of slavery. We made a few brief comments upon that letter, dismissing it with the supposition that Mr. YEADON would be satisfied that his friend had sufficiently extolled his wonderful prowess and victory on that occasion over 'the lions of abolitionism in their very den.' Judge of our surprise—or, more truly, our amazement—on opening the New York *Herald* of the 7th inst., to find considerably more than one whole page (eight columns and a half, in small type) of that paper occupied with two letters to JAMES GORDON BENNETT, Esq.—the one, to quote the language of Mr. YEADON, 'descriptive of an essay on "Religion considered as the Art of Life," delivered by THEODORE PARKER, at Music Hall, Boston, on Sunday, the 14th inst., and the other, descriptive of a conversational debate, orcontroversy, on the slave question, at Mr. Parker's residence, Essex place, during the evening of that day, in which Messrs. Garrison and Parker were the disputants, or colloquists, on the part of the North, (!) and your correspondent the sole champion on the part of the South, although young Alabama stood by, strong in moral and intellectual vigor, ready and able, if requisite, to aid South Carolina in the conflict'!! The egotism of this *soi-disant* 'champion' in thus spreading himself, is more than a match for the vanity of the peacock. So trivial did we regard the interview alluded to—so puerile and superficial we considered his excessive verbosity—that we never should have alluded to it in print, had it not been for this parade of it before the public on the part of Mr. Dawson and himself. Aside from the question of slavery, Mr. Yeadon may be very ingenious, very logical, and very able in controversy; but in trying to vindicate the right of one man to the ownership of other men, even Gabriel himself could be convicted of idiocy.

Before glancing at Mr. Yeadon's account of the discussion, let us see what claim he has to respectful consideration, in connection with this affair.

1. He requests of Mr. Bennett the publication of his letters in the *Herald*, on the ground that 'they were originally designed for the Charleston *Courier*,' but that they had 'unexpectedly expanded into dimensions rather inconvenient for that wide and capacious sheet'—implying that they would not appear in the *Courier*; certainly not, if his very modest and reasonable request should be complied with by Mr. Bennett. Now, mark the deception. These letters appeared in full in the *Courier*, Oct. 4—and in the *Herald*, three days afterwards! Thus, he succeeded in getting an extraordinary favor granted to him on a false pretence—i. e., if 'figures do not lie.' (1)

2. He had another reason for exacting so much of Mr. Bennett. 'I wish,' he says, 'an *extended* and *general* circulation of *my* views'—as though they were of the least consequence to any mortal but himself! How generously he would have reciprocated such a favor in his *Courier*, to gratify a Northern abolitionist visiting Charleston, may be inferred from the courteous manner in which Carolinians are disposed to treat those on their soil who regard slavery as 'the sum of all villanies'! We will remark, *en passant*, that, on being introduced to him at Mr. Parker's, we congratulated him that, although a slaveholder, and the advocate of perpetual slavery,—and, consequently, the enemy of freedom and free institutions,—he could stand in safety upon the soil of the Old Bay State, speak his sentiments freely, move without restraint, with none to molest or make him afraid; and all we asked was, that Carolina should grant to us as much as she claimed for herself. But this, he admitted, she would not do: she was afraid to trust us! Exactly! It is always so with tyrants:—

> 'Tis conscience that makes cowards of them all'—

in France, in Italy, in Austria, in Russia, in our slaveholding States—in Paris, in Rome, in Vienna, in St. Petersburg, in Charleston! Free discussion? Never!

> 'Put out the light!—and then put out the light!'

Slavery may be safely advocated in Boston; liberty cannot be in Charleston. Why this difference?

> 'The thief doth fear each bush an officer,'

and 'the wicked flee when no man pursueth, but the righteous is as bold as a lion.'

3. Now for a specimen of gentlemanly taste and decorum. Mr. Yeadon informs the public that he remained in Boston another Sunday beyond his original intention, 'in order to hear Theodore Parker hold forth, at Music Hall, *in a tirade*—not a sermon—against the South.' He accordingly attended on his ministration for that purpose, and found the spacious hall well filled, 'with an audience of both sexes'—how very remarkable! Among those present, he says, 'I observed one female *Topaz* on the ground floor, and there were several *Ebonies* in the galleries. William Lloyd Garrison was seated not far from the *saffron* maid. . . . On inquiry, I learned that *Ebony* and *Topaz* were perfectly at liberty to attend Mr. Parker's discourses, in his temple of declamation and equality, but it was a liberty seldom exercised by them—Mr. Parker's form or mode of religious belief, and style of pulpit or rostrum oratory, being, I suppose, little suited to the taste of those *descriptions of human jewelry*.' How these slang terms evince the contempt which every slaveholder cherishes for the colored race—especially that portion of it which is free! What refinement of manners is indicated by their flippant use!

Mr. Parker's discourse greatly disappointed him. He went to Music Hall, 'expecting and *wishing* to hear from Mr. Parker a strong and bitter philippic against the South and slavery,' but to his surprise found him, 'in the main, and save in a few instances, as mild and refreshing as a zephyr—having perhaps, however, only bottled up his Borean and stormy wrath for some other occasion'! What an unfortunate man was Mr. Yeadon! how mistimed was his visit! Still, he confesses that his ear was 'charmed with soft and persuasive tones,' his 'literary taste was gratified by chaste and eloquent expression,' his 'fancy was amused by beautiful imagery and novel illustration,' and his 'mind exercised by much bold and original thought, commingled with visionary theory and dreamy Utopianism.' So, he was not altogether a loser—only if he could have had a little 'Borean and stormy wrath' against 'the South and slavery,' it would have suited him better!

(1) It looks very funny to read in the Charleston *Courier* of the 4th inst., attached to his letters, Mr. Yeadon's apology for troubling the *Herald* with them, on account of their length making it 'rather inconvenient' for even his 'wide and capacious sheet,' and then to see their publication in the *Herald*, with the same apology, on the 7th!

4. What next transpired shall be given in his own words:—

'The services at Music Hall having been concluded, as narrated in my last letter, I lingered to get a good view of Mr. Parker; and, being offered an introduction to him, I followed him into an apartment across the passage way, between that apartment and the hall in which he had just discoursed, and was presented to him. He no sooner heard my name than he said—"Are you the gentleman that I saw and heard speak at the Plymouth celebration in 1853?" I replied, "Yes, the very man, who, 'with the feeblest and weakest voice you had ever heard, from South Carolina, dared to defend slavery on the sacred soil of Plymouth.'" At this he smiled, and I added, "At home, sir, I am thought to have rather a loud and sonorous voice." After some other slight interchange of words, I told him I would like to have some conversation with him, and he thereupon said he would be happy to see me at his house, Exeter place, after 7 o'clock, on the evening of that day.

'At or near the appointed hour, I proceeded to Mr. Parker's, accompanied by N. H. R. Dawson, Esq., son of the late Lawrence E. Dawson, Esq., and a native of Charleston, but now a resident of Cahaba, Dallas county, Alabama, and a practising lawyer there—a gentleman of high character and talent, cultivated mind and refined taste—who is corresponding with and writing a very elegant series of letters for the Dallas (Ala.) *Gazette*. On arriving at Mr. Parker's residence, we were politely and cordially received by that gentleman, and introduced by him to Mrs. P. and to several other ladies, and to several gentlemen whom we found assembled in the parlor or drawing-room. Among the ladies was Mrs. Garrison, and among the gentlemen was the famous abolitionist, William Lloyd Garrison, and Mr. J. Z. Goodrich, and Mr. Willis. Mr. Parker assured me that the presence of the gentlemen above named was entirely accidental, (his friends being accustomed to drop in, on Sunday evenings, for social converse); but added that he did not regret the occurrence, as they were the very persons he would have selected and invited to meet me.'

We make this extract, giving these particulars, because the circumstances attending this visit are not all narrated, and it seems proper that nothing should be omitted,—particularly if it helps to illustrate Southern ideas of decency and propriety.

If the reader will now turn to the 'Refuge of Oppression' department on our first page, he will there find a letter that was sent by this same Mr. Yeadon to Mr. Parker, anonymously, on the morning of the Sunday referred to, signed 'A SOUTH CAROLINIAN.' It was addressed to 'Mr. Theodore Parker, No. 1, Exeter Place,' and on the envelope it was written—'To be read, if possible, before *declamation* this morning.' How much of it was read, Mr. Yeadon may learn from the following memorandum written by Mr. Parker upon the envelope, before handing it to [illegible] for publication at our request:—

'Within is an anonymous letter from Mr. Yeadon, editor of the Charleston *Courier*, (S. C.) handed to me just before meeting, Sunday, Sept. 14th, 1856, while I was waiting in the ante-room. I read the first paragraph, but no more, then or since. Mr. Y. told Mr. Kendall that he had sent me a letter, signed "A South Carolinian."'

So that, up to this hour, Mr. Parker remains ignorant of the contents of this letter. Why, on reading the first paragraph, he read no more of it, 'then or since,' is seen at a glance. Its scurrilous tone of address, mingled with a canting regard for 'the meek and lowly Jesus,' and 'the Gospel of our Lord and Savior Jesus Christ,' at once revealed its true character; and as Mr. Parker's time is too valuable to be wasted in reading such trash, he treated it as is his invariable custom in all such cases; so that his assailants 'have their labor for their pains.' Now, what can equal effrontery like this? Sending a letter before the morning service, styling Mr. Parker 'any thing but a disciple of the meek and lowly Jesus,' [a Carolina slaveholder making this taunt!] 'the most irreverend of men,' who 'impiously tramples on the Constitution of his country and the word of God, and, at the risk of producing discord and civil war, pursues his Satanic course of mischief and wrong towards the South, indulging, with a corrupt mind, and a heart full of envy, malice, and all uncharitableness, supposing that gain is godliness, or at least that spurious fame or notoriety is righteousness'; assuring him that he is 'under a strong delusion to believe a lie, and doing the work of Beelzebub'; pompously informing him that 'a party of Southerners' would be present that morning, to see and hear him 'desecrate the Lord's day' by his 'usual *quantum* and out-pouring of pulpit politics and fanatic declamation and extravagance against slavery and the South,' and expressing the hope that, 'stimulated by the provocative of their presence, (!) and for their especial edification,' he would 'pile up the agony as high as Mount Olympus—Mount Zion being, doubtless, too lowly for his purposes and aspirations;' peremptorily calling upon him to 'answer these texts, if you can, this day; or for ever hereafter hold your peace'; and concluding with the insulting assurance, 'Yours, as you shall conform yourself to *the Gospel model*,' (!!)—&c &c. And then, at the close of the services, following Mr. Parker into the ante-room, with smooth visage and assumed politeness, and soliciting an interview with him at his house in the evening! Is not this the very sublime of assurance? Why, if Mr. Parker had known, at the time he crossed his threshold, that he was the writer of that abusive epistle, it would have been his duty—according to the established etiquette of society—to have turned him out of doors. But Mr. Parker has too noble a spirit to have done so: he still would have treated Mr. Y. with a civility to which he was not entitled, under the circumstances—thus showing himself to be superior to insult.

We reserve, for another number, some comments upon Mr. Yeadon's report of the discussion between us and himself; and offsetting his audacious defence of the hell-born system of slavery as divinely instituted, with the following disgusting and soul-harrowing advertisements, which we copy from the same number of his *Courier* that contains his letters, and which proclaim the annihilation of the marriage institution—the legal enforcement of concubinage, adultery and rape, according to the taste or necessity of the purchasers—the brutal sundering of all parental and filial ties, and horrible disregard of all the sacred relations and enments of life:—

TWENTY DOLLARS REWARD will be paid for the delivery of my slave Laury to me, or for his lodgement in any jail. Laury is short, thick set, with short quick step, 19 years old, bought from the estate of Ville Pontoux. BENJ. RHETT,
October 4. Blue House, S. C.

COOKS AND WASHERS. By J. S. Riggs, Jr. The following Negroes are offered at private sale:
Peggy, a likely woman, about 30 years old, represented as being a finished cook, and plain washer and ironer.
Kitty, about 35 years old, a good plain cook and washer, and is also an excellent dairy woman.
Maria, a likely woman, 25 years old, a good aged man, of good character, sound and healthy, and a plantation carpenter and farm hand. He is highly recommended as being trustworthy and qualified. Apply as above, at 4 State Street.
October 4.

FOR SALE, Primus, a field hand and ploughman, with his wife Lucy, Cook and Washer.
Also, a field hand, and a boy accustomed to wait in the house. For further particulars, apply at this office.
September 23.

PLANTATION CARPENTER. By J. S. Riggs, Jr. Will be sold, at private sale, Lawson, a middle-cook and washer, and general house servant; on account of a blemish in her eye, will be sold at a low price.
Drucilla, 12 years old, likely, active and intelligent.
Hannah, 17 years old, house servant, child's nurse, and plain seamstress.
Nancy, 15 years old, house servant and child's nurse.
Also, a desirable family of farm hands.
Apply as above, 4 State Street.
October 4.

VALUABLE COOK AT PRIVATE SALE, about 25 years of age, with her son, a fine boy, 6 years of age. She is an excellent cook, of first rate character and disposition, and warranted in all respects—sold for no fault whatever. Persons in want of a good and faithful young cook have an opportunity now seldom offered. Apply to
October 3. Z. B. OAKS, 7 Broad St.

FIELD NEGROES, AT PRIVATE SALE. By J. S. Ryan, 22 Broad street.
For sale, the following field negroes, viz.:
Hannah, aged 35; William, aged 16; Gabriel, aged 15; Susan, aged 5; Infant, aged 1.
The above are good working hands. (!!!)
Terms cash, or an approved endorsed note at 90 days, with interest added; an arrangement, however, could be made for longer time, if required. These negroes will be at my office from 9 o'clock, A. M., to 2 o'clock, P. M., daily, until sold.
September 29.

THE PRESIDENTIAL ELECTION--WHAT IS OUR DUTY AT THIS CRISIS?

We well know that this is not the hour for us to obtain a candid hearing, while the community is in a high fever, and a political earthquake is shaking the land to its centre. It is only after the earthquake that the 'still, small voice' of truth can be heard, and we must patiently bide our time.

The crisis is full of temptation to swerve from the straight line of rectitude, in order to avert an impending calamity, and to drive back the minions of despotism. Our ranks are again to be thinned, through the pressure of a terrible exigency. Once more, like wheat, we are thoroughly to be sifted. It is difficult to speak so as not to be misunderstood, or not to have our language perverted through party trickery. Nevertheless, we may not be wholly dumb. If we may not hope to gain any converts at this hour, we can at least renew our testimonies, 'whether men will hear or forbear.'

What, then, is our duty as abolitionists, in the present crisis?

First—what it is *not*.

It is not to abandon our principles, for they are immutable and eternal. It is not to lessen our demands, for they are just and right. It is not to lose sight of, or postpone to a more favorable period, the glorious object we have ever had in view,—to wit, the total and immediate extinction of slavery,—for this would be fatuity. It is not to substitute the non-extension for the abolition of slavery, for this would be to wrestle with an effect, while leaving the cause untouched—to seek to avert the penalty of sin, while allowing the sin itself to go unrepented of. It is not to lower our standard, in order to propitiate the time-serving and cowardly, or to carry any measure however desirable, for this would be certain defeat. It is not to concentrate our forces upon any geographical or side issue with the Slave Power, for this would be a fatal diversion. It is not to plead for the white laborer to the forgetfulness of the black laborer, nor to concern ourselves exclusively with consecrating to freedom any particular portion of the American soil, for ours is neither a complexional nor a sectional movement. It is not to act upon the jesuitical maxim, that the end sanctifies the means, for this is the all-corrupting sin in every part of this rebellious world. It is not to seek what is most available for the hour, or temporary success upon a false basis, for this is to rely upon numbers, and not upon God—upon policy, and not upon principle.

Our duty is first personal, in regard to ourselves. We are to see to it that we make no truce with slavery, either directly or by implication; that we give to it no religious or political sanction, in any form, or to any extent; that our hands are clean, and our consciences without condemnation; that we 'remember them that are in bonds as being bound with them.'

This duty performed, our next is to call to repentance our guilty land; to impeach, criticise, admonish, entreat, rebuke every sect, every party, every person, in alliance or sympathy with the oppressors, or indifferent to the claims of the perishing bondmen; to reject all half-way measures, while hailing with gladness the smallest indications of progress; to be as inexorable as justice, as contumacious as truth, as unbending as the pillars of the universe; to 'put on the whole armor of God, and having done all, TO STAND.'

Where, then, is our proper place in the political struggle which is now convulsing the nation, and exciting an unparalleled anxiety in the breasts of the people?

Surely, not with the Democratic party; beyond all question, the most corrupt, the most shameless, the most abandoned, and the most desperate party in existence. From the beginning, 'the natural ally of slavery,' it has continued to wax worse and worse, till now it is thoroughly satanic in spirit and purpose; the embodiment of border-ruffianism; its rank-and-file made up largely of the ignorant, the besotted, the mobocratic, the intensely depraved, the utterly lawless, the horribly profane, the fearfully misguided,—and governed by the vilest demagogues, the most dangerous conspirators, and the most bloody-minded tyrants; avowing sentiments more derogatory to human nature, more hostile to human liberty, more insulting to Heaven, than have been promulgated by all the tories of Europe for a thousand years; laughing to scorn the 'self-evident truths' of the Declaration of Independence, and impudently branding them as self-evident lies; perfidious to all its pledges, prostrating every barrier of freedom, trampling in the dust the Constitution it has sworn to maintain, and making it a crime worthy of imprisonment and death for freemen to defend their lives and property against the murderous assaults of roving bandits and merciless cut-throats. Language is inadequate to describe the transcendant wickedness of the Democratic party, in its present position, and under its present guidance. Its mask is off, and INFERNALISM is stamped upon its countenance. Very many of its adherents are to be pitied, for they are duped through their excessive credulity and ignorance; but the intelligent in its ranks, and at its head, are utterly without excuse. They are manifestly destitute of all honesty, traitors to the cause of liberty, and bent on the overthrow of all our free institutions, to subserve their own ends, and forever to establish the bloody supremacy of the Slave Power over the whole land,—ay, over this whole continent. Under the administration of this party, the government has been overthrown, by a *coup d'etat* of the slave oligarchy in the person of Franklin Pierce, assisted by such conspirators as Caleb Cushing, Jefferson Davis, Stephen Arnold Douglas, Lewis Cass, and the whole body of Kansas ruffians—Atchison, Stringfellow, Lecompte, Shannon, Geary, and their associates—and prompted by such lords of the lash and the bludgeon as Butler and Brooks of Carolina, Wise of Virginia, and Toombs of Georgia. It is mockery now to talk of constitutional guarantees on the side of liberty. We are living under a usurpation as absolute as it is detestable; and the fact that the traitorous occupant of the Presidential chair goes unimpeached and unpunished is demonstrative evidence of the general degradation of the people.

All that this party has done, all that it proposes to do, in the way of filibustering and slavery-extension, by armed invasion and through fire and blood, its candidate for the Presidency, James Buchanan, most cordially sanctions; and yet, while we are writing, it is thought to be more than probable that he will obtain the vote of Pennsylvania, and thus secure his election! How much better, then, is Pennsylvania than Georgia or Carolina?

No—no friend of the slave, no enemy of slavery extension, can give his support to the Democratic party or its nominee.

As for the American party, it is based upon proscription, and thoroughly pro-slavery. Its candidate, Millard Fillmore, the infamous signer of the execrable Fugitive Slave Law, openly incites to rebellion on the part of the South, if the North shall achieve a constitutional triumph in the choice of Fremont at the pending election! He is playing a most factious part, animated by that spirit which would 'rather reign in hell than serve in heaven,' and reveals himself to be more and more the supple tool of the slave oligarchy.

Where stands the Republican party, and to what extent is it deserving of commendation or censure?

1. Unquestionably, it embodies the whole *political* anti-slavery strength of the country,—the legitimate product of the *moral* agitation of the subject of slavery for the last quarter of a century; for it is not conceivable that any voter, desirous of frustrating the aim of the Slave Power at universal dominion, will bestow his suffrage upon either Buchanan or Fillmore. In general intelligence, virtuous character, humane sentiment, and patriotic feeling,—as well as in the object it is seeking to accomplish,—it is incomparably better than the other rival parties; and its success, *as against them*, will be a cheering sign of the times.

2. It is sincerely, strenuously, and against the combined forces of the slave oligarchy wielded with diabolical malignity, endeavoring to prevent the vast territories of the West from becoming a slaveholding empire, divided into manifold slave States; and to this extent it is favorable to the cause of freedom.

3. It is allowed no foothold at the South, but is everywhere furiously ostracised, so that no meeting can be safely held to advocate its claims, no electoral ticket favorable to the election of its candidates can be formed, no slaveholder, even, can declare his adhesion to it without imperilling his life, and every vial of slaveholding wrath is poured out upon it, and upon all who are identified with it; notwithstanding its constant disavowal of all wish or intention to interfere with slavery where it now exists.

4. It divides the nation by a geographical line, but without any sectional feeling on its own part; this division being caused solely by its just defence of the rights of the North against the daring invasions of the Slave Power, which is determined to 'crush out' every sentiment of freedom in the land, and to punish opposition to its monstrous designs as summarily in Massachusetts as in Virginia or Alabama.

5. It helps to disseminate no small amount of light and knowledge in regard to the nature and workings of the slave system, being necessitated to do this to maintain its position; and thus, for the time being, is moulding public sentiment in the right direction, though with no purpose to aid us in the specific work we are striving to accomplish—namely, the dissolution of the Union, and the abolition of slavery throughout the land.

All this may be fairly set down to the credit of the Republican party; and it is a wise apostolic injunction to give 'credit to whom credit is due.' Let us be clear in our discrimination, and just in our award, without yielding one jot or tittle of principle, or moving a hair's breadth from the path of duty.

Because of this marked difference between these parties, ought we therefore to vote for Fremont and Dayton? Can we vote at all?

As a matter of moral consistency, certainly not—for the following among other considerations:—

1. For more than twelve years, in our organized capacity as well as individually, (accepting the collective and uniform judgment of the nation respecting the character and design of the instrument,) we have solemnly proclaimed the Constitution of the United States to be 'A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL,' in consequence of its pro-slavery guarantees; and, therefore, that no oath should be taken to uphold it, either by ourselves or by our representatives. We have persistently called for its repudiation on the ground of its inherent wickedness, and its utter overthrow as the bulwark of the slave system. We have traced to it the amazing growth and omnipresent power of the slave system, and found in it the cause of that corruption and vassalage which pervade the entire North. But, aside from any question touching the letter or the spirit of the Constitution, we have constantly declared it to be an axiom of common sense as well as of fundamental morality, that between freemen and slaveholders there can be no true union; that it is as easy for Christ and Belial to coalesce, as it is for Liberty and Slavery; that the institutions and interests of the North are necessarily hostile to those of the South, and *vice versa*,—exciting ever increasing jealousies and leading to continual collisions, as our national history plainly demonstrates; that, without the existing Union, the South would be compelled, for self preservation, and from necessity, speedily to liberate all her bondmen; and thus the overthrow of this blood-stained compact would lead to the formation of a 'solemn league and covenant' between all the States, based upon universal freedom, with no root of bitterness to poison our cup; that, by perpetuating this Union, the Slave Power will grow stronger and stronger, more and more exacting, and be able to consummate its boldest designs; that to call those who make merchandize of their fellow-men, and who vindicate the eternal fitness of slavery to the Southern soil and climate, Christians and Democrats, is as insulting to reason as to talk of honest thieves and sober drunkards—and to think of keeping their company, without strife or debate, unless degraded to their own abyssmal level, is complete infatuation; that they constitute an oligarchy more tyrannical in spirit, more hostile to human development, more barbarous in their conduct, and more shameless in their villany, than any that has ever cursed mankind; that to separate from them, in form and in fact, is due to self-respect, to true manhood, to the cause of freedom universally, to sound morality, to the Christian religion as exemplified by its glorious founder. Finally, we have faithfully protested against turning aside to attend to some local issue, but have always made the slave the skeleton at every feast—Banquo's ghost that will not down at the bidding or entreaty of any party or sect—the test of statesmanship and true patriotism; insisting that any struggle which leaves his deliverance out of the question, or throws him into the background, is essentially defective, and unworthy of our support.

Now, under all these circumstances, for us to rally to the polls in support of an incidental issue with the Slave Power—to become the partisans of a man who simply prefers that the Western territories should be cultivated by free laborers rather than by slaves—to endorse a party which declares itself ready to carry out all the pro-slavery compromises of the Constitution, and which only indisposed to meddle with the institution of slavery in the Southern States

tinues to exist in form, only because the vassalage of the North is unbroken.

4. What an absurdity it is for those who cannot hold a public meeting at the South in favor of freedom, and who would be lynched if they should make the attempt—for Seward, Hale, Sumner, Banks, Wilson, and Giddings—to declare that they will stand by the Union to the last! Padlocks are upon their lips in one half of the Union; yet they insist on its preservation! Where is their manhood—their self-respect—their love of liberty?

But we will add no more. Let us stand by our cause, by the slave in his chains, by the standard of right, leaving the event in the hands of an all-wise God, who alone sees the end from the beginning.

Remember, true-hearted abolitionists!

'They are slaves who dare not be
In the right with two or three.'

REV. MR. CROSS, A COLPORTEUR, AND REV. MR. CROSBY, AN AGENT OF THE AMERICAN TRACT SOCIETY.

Mr. Crosby preached for the Rev. Mr. Mills, (Baptist,) of Salem, in the afternoon of Sunday, 28th ult. His sermon was not upon the subject of slavery; but in the course of it, he said that the system of slavery was the great Normal School of the African race in the United States!

The Rev. Mr. Cross preached on the same day—in the morning, for the Rev. Dr. Emerson, (Orthodox)—in the afternoon, for Dr. Worcester, (Orthodox)—and in the evening, for Mr. Mills. In the evening, his discourse was, from beginning to end, *a defence of American slavery!* In the pulpit with him were the Rev. Mr. Mills, Dr. Worcester, and the Rev. Mr. Crosby. Before Mr. Cross began, Mr. Crosby rose and assured the congregation that he would corroborate every statement which his associate, Mr. Cross, would make to them. Mr. Cross said that he had resided a long time in Virginia, and other parts of the South—that the slaves were generally comfortable and happy, much better off than the free people of color—that the assertion that their religious instruction is forbidden is false—that the masters welcome teachers to their plantations—that slavery is a means of grace to them—that he had heard slaves thank God for slavery—that, in some respects, slavery was an injury to the masters, but that it was a blessing to the slaves—that he had heard an African Prince, who was a slave in one of the Southern States, *beseech the Almighty to revive the African slave trade*, so that Christianity might be extended in his benighted land—that Dr. Adams's 'South Side View of Slavery' was a perfect daguerreotype of the system—&c. &c. &c. He denounced all interference with slavery by Northern Christians, and all agitation on the subject. This on Massachusetts soil!!

STATE ELECTIONS.

The annual State Elections took place on Tuesday last in Pennsylvania, Ohio and Indiana, in the result of which the greatest anxiety has prevailed among all parties, as foreshadowing what may be expected at the approaching Presidential struggle. At the time our paper goes to press, the returns are too confused to admit of certainty of judgment—the Republicans claiming Pennsylvania by a majority of 5000, and the Democrats being equally confident that they have carried the State. They appear to have gained several members of Congress, thus securing both Houses on the side of Border-Ruffian spoliation and Slavery-extension.—Ohio is Republican by a probable majority of 30,000. Indiana has evidently gone for the Democracy. It is useless to attempt to give any particulars at present.

ADHERENCE TO THE 'COVENANT WITH DEATH.' The *Tribune* says that the Rev. Henry Ward Beecher addressed an attentive audience of 1200 people at Orange, N. J., on Monday evening, in the Republican Club House. The address of Mr. B. was an earnest, eloquent and powerful appeal in behalf of the Republican cause and its candidate. 'I would not,' said Mr. B., 'if I had the power, lay the weight of my little finger, politically, upon South Carolina to take from her the least right she holds under our Constitution, much as I hate that system to which she clings with such tenacity. She is fully entitled to all the rights she has under the Constitution, without let or hinderance, and *in those rights she must and shall be protected.*'

THE BURNS CASE. Before the Supreme Court last week, a trial of much interest was commenced, in which the case dated as far back as the famous 'Burns Trial.' The suit was brought by Wm. A. White, Esq., a member of the bar, against James Reed, for damages for an assault alleged to have been committed by the defendant upon the plaintiff, by forcibly ejecting Mr. White from the Court House, in May, 1854, Mr. Reed then acting under the authority of the U. S. Marshal. John A. Andrew and Wm. L. Burt for plaintiff; B. F. Hallett for defendant.

The plaintiff contended that his rights as a member of the bar had been outraged, and the defendant fell back on the orders of the U. S. Marshal. The jury returned a verdict for the plaintiff in the sum of $200.

THE PEABODY FESTIVAL at Danvers, last week, was very successful. At the dinner table over 1600 guests were seated. The procession was over two miles in length and contained over 5000 persons—and the whole number thus gathered in the town to do honor to one who, in foreign affluence, has remembered well the town of his birth, was over 30,000. Appropriate and eloquent speeches were made by Gov. Gardner, George Peabody, Esq., Hon. Edward Everett, President Walker of Harvard College, Profes-or C. C. Felton, Hon. George W. Warren of Charleston, Hon. W. Meserve, Ex-Mayor of Salem, J. D. C. Davis, Esq. of New York, Charles Hale and others.

Later in the evening a levee was held at the Institute Hall, and a ball was given at Warren Hall.

THE UNITED STATES CONSTITUTION AND ITS PRO-SLAVERY COMPROMISES. Copies of this work will be sent by mail on the receipt of its price and the amount of postage, viz., *forty-four cents* for those in paper covers, *sixty cents* for those in cloth;—the price, without postage, being 37½ cents for the former, and 50 cents for the latter. Address the Anti-Slavery Offices, 21 Cornhill, Boston, or 138 Nassau street, New York.

CAPTURING FUGITIVE SLAVES. The Loudon (Va.) *Mirror* says that the citizens of Carlisle, Pa., behaved very handsomely a few days since, when a party of Virginians went to their city to capture some slaves who had absconded. It says:—

'When the fugitives were arrested and taken from the cars at the depot there, an attempt was made by the free negroes, and a few white men present, to 'raise a row,' but the United States Marshal was promptly in attendance and took them into custody. The Mayor of the town then addressed the crowd, and told them that these citizens of a sister State were there in pursuance of a law, to recover their property, and that they must not be molested. The great majority of the audience heartily seconded his remarks, and declared that they would sustain him. After the investigation was had, and the slaves were proved and identified, the officers summoned a small *posse* to accompany them out of the State, and although there was a considerable crowd at the Marshal's office at the time, they were passed through without the slightest disturbances.'

How atrociously wicked is such conduct!

DENTISTRY. To those in this city, who wish to be sure of a skilful and accommodating Dentist, in any operations upon their teeth, we would heartily recommend Dr. DANIEL MANN, whose advertisement may be found in another column, and whose experience, long practice, and natural aptitude, qualify him to stand among the very best in his profession. His terms will be found very reasonable.

CORRECTION. The poetical effusion on our last page, 'Freedom's Sigh,' should be credited to the *Columbian Centinel* of June 22, 1799.

REPUBLICAN STULTIFICATION.

SHEO'S CORNERS, Madison Co., N. Y., October 7, 1856.

FRIEND GARRISON:

I have just returned from a Republican mass meeting, at which there were able and eloquent speakers, and any amount of enthusiasm. I believe I succeeded tolerably well in preserving my mental equilibrium. As yet, nothing has entered my mind to disturb the conviction that the only wise and true course is to refrain from any participation in the election of Federal officers. The Republican leaders stultify themselves and the party. With one breath they portray the horrors and damning character of the slave system, and with the next, swear allegiance to the Union and the Constitution, and disavow all intention to meddle with slavery where it now exists. With one breath they profess attachment to the government, and with the next, tell us that ever since its organization, this damning system of slavery has been gaining strength under it.

They tell us of the debauching effects of slavery on the Southern mind, of its effects in paralyzing all industrial interests, and of its horrible pressure upon the enslaved, and then accord to the system the sanction of that moral support resulting from the avowed sacredness of our political connection with it..

They can find no language to depict, in their estimation, the enormity of slave-hunting; and yet they are profuse in their laudation of the very instrument which guarantees the rendition of fugitives from this horrible bondage. But, say they, we demand for the fugitive a trial by jury. A trial of what? Simply whether he *is* a fugitive. Any thing more than this would be trampling upon the *sacred* Constitution.

They condemn all compromise with slavery, forgetting that the Constitution itself is such a compromise, and that they are proposing the worst of all compromises, by saying to slavery, 'Only be content not to come North, and we will not meddle with you'!

Although the salvation of Kansas might depend on the result of this election, (which I do not believe,) still I would not surrender an all-important principle for a partial and temporary check of slavery. If matters have come to such a pass as the Republicans preach up, it is time that they took higher ground against slavery.

Very sincerely, yours,
A. HOGEBOOM.

WHAT WE PROPOSE TO DO.

'Is it come to this?' 'Yes, it is come to this.' 'Well, now, what do you propose to *do*? That is the question that must now be answered. The time is come to *do* as well as to *suffer*.' This then is what I propose to do: Divide the Union, and with the North as a free, firm and united Republic, form a league, offensive and defensive, with Canada, leaving to the South the liberty to do as she pleases, and by no means wishing to control her in any way whatever. If she object to this arrangement, and threaten to withhold her cotton from our markets, well, let her keep it; she cannot eat it, nor can she eat until she sells it,—the whole South, as it may almost be said, being mortgaged, both crop and estate. A late traveller observes that he offered for sale a plough to a planter at New Orleans, whose estate was many hundred acres, with twenty slaves upon it, and he replied, 'Yes, I will have it, and give you an order on my estate-agent for payment; but when that will be, he only knows. He will give you a promissory note for the money, payable on a given day, and on that day, long or short credit, it will be paid; but I have no money, nor will you get it before that time, to my certain knowledge.'

I see that Bully Brooks proposes to dissolve the Union, and seize upon the treasure and national archives at Washington. But two can play at that game, he will find to his cost. Z.

INFORMATION WANTED.

GRAFTON, Oct. 3, 1856.

FRIEND GARRISON:

I wish, by your permission, through THE LIBERATOR, to ask your correspondent 'J. T. C.' how he can interpret the three-fifths representation clause in the Constitution in favor of freedom? If he can make as plausible (not by any means conclusive) an argument in this case as has been done with reference to the other two clauses named in his article, he will do what I have yet to see done, and will at least oblige me; and whether he succeeds or not, *may* do something to aid the cause of truth.

Respectfully, yours,
T. LEONARD.

WORCESTER NORTH A. S. SOCIETY.

The Worcester County (North) Anti-Slavery Society held its third quarterly meeting in Westminster, Saturday and Sunday, the 4th and 5th inst. Speeches were made by S. S. Foster, William Wells Brown, and William S. Haywood.

The meetings were not large, but the speakers were listened to with much attention and apparent interest. The addresses were earnest, able and eloquent, and characterized by radical anti-slavery sentiments, such as the exigencies of the times demand.

The just criticisms of Mr. Foster upon the Republican party drew from some of its members an attempted defence of its measures; but the effort was a futile one.

It is believed that the speeches made during the meetings will open the eyes of many to the folly and sin of attempting to bring peace and quiet by compromising with the Slave Power, or hoping to abolish slavery by adhering to the Constitution and the Union.

At 9 o'clock Sunday evening, the Convention adjourned, to meet at the call of the officers of the Society.

On Monday evening, Wm. Wells Brown read his unique and highly entertaining Drama. We have heard but one opinion expressed by those who had the pleasure of listening to it—that of unqualified satisfaction.

D. M. ALLEN, *Secretary.*

☞ SPECIAL NOTICE.—Pledges in aid of the Massachusetts Anti-Slavery Society, made at the Annual Meeting in January last, or at any previous time, are now payable; and friends will confer a favor by sending the amount due to the Treasurer, SAMUEL PHILBRICK, or to SAMUEL MAY, Jr., General Agent, No. 21 Cornhill, Boston. Donations to the Society may be sent in like manner.

☞ WOMAN'S RIGHTS CONVENTION POSTPONED.—The Seventh Annual National Woman's Rights Convention, advertised for 8th, 9th, and 10th October, is temporarily postponed.

LET THERE BE NO SECRETS IN MEDICINE, or rather no pretended secrets. The Medical Faculty publish, as soon as made, all their discoveries, and almost all that is known of real value for the cure of disease, has been discovered by them. *Dr. Ayer* takes the honorable, honest course, and right because it is honest. He goes to work and invents the best remedy which medical skill can devise for the cure of certain complaints: then publishes what it is, and maintains his monopoly of it solely by making it cheaper, better, more perfect than any body else can. If the people would exact this of all who offer medicines, they would have much less treacle and trash to swallow.—*New Orleans Organ.*

MUSICAL INSTRUCTION. We would call the attention of our readers to Mr. Ryan's card in our paper. As a teacher of Singing or Piano, we would warmly recommend him as being among the best our city affords—being a member of the Mendelssohn Quintette Club is a guarantee of his being a thorough artist. Our Brookline friends must not forget that he visits his pupils there, and any person in need of a teacher will do well to call on Mr. Ryan.—*Transcript.*

☞ We most cordially endorse this commendation of Mr. RYAN as well merited, regarding him as we do as entire master of his profession, and one of the most accurate and faithful teachers to be found in the State. We hope his patronage will be equal to his deserts. His residence is No. 15 Dix Place, between Washington and Eliot Streets.

THE UNION FOR MAN, NOT MAN FOR THE UNION.

YEARLY MEETING OF THE FRIENDS OF PROGRESSION IN MICHIGAN.

BATTLE CREEK, Mich., Oct. 7, 1856.

DEAR GARRISON:

This meeting has been in session three days, and is about to close. Free and searching have been its discussions. It has been what it purports to be—a meeting of the friends of progression, in which free expression has been given on a great variety of subjects. Sojourner Truth is here, and has made a most touching appeal on slavery. A. T. Foss, Joseph and Ruth Dugdale, Warren Chase, and various others, are present, who have helped to add to the interest of the meeting.

Resolutions on Slavery, War, Tobacco, Woman's Rights, the Church, the Government, the Bible, Home, the transmission of our physical, intellectual and moral conditions to our children, have been before the meeting, and discussed with great earnestness and ability. One session was given to the subject of membership in our slaveholding Union. It was admitted by all, that in voting for Fremont, we must vote for the constitutional right of slavery to exist, to be represented, to be protected, and to rule the nation—if it can get the majority—because whoever votes for Fremont, votes for his views, as declared by himself, and he assures all his supporters that, if he is elected, he shall protect slavery in the enjoyment of these four constitutional rights.

Joseph Dugdale must be regarded as the founder of this movement of the Friends of Progression. The following is his testimony, given in 1849:—

'Believing that the religious sentiment is deeply laid in man's nature, that it is essential to his true interest to bow in allegiance to the divine laws of God, written in our being, and that in the worship intelligently performed by rational creatures, man should never concede to any combination or order of men his individual freedom; but, recognizing the infinite source and centre of all mind as Sovereign Lord, we now associate in the capacity of an Annual Meeting, which shall be *advisory* in its character, and designed to aid us in more effectually carrying forward the testimonies of the Gospel, which legitimately result from communication with the Source of all good, and in their nature and essence are designed to make man the friend of man, and give right direction to the noble faculties with which we are endowed.'

On this basis rests the movement of Progressive Friends, or the Friends of Progression. There is no organization, no creed, no discipline, but simply an associated effort to find truth, and invite one another to follow it.

Slavery has been a leading topic for discussion and illustration, as it must be in this land, till it, and all that sustains it, are abolished. That you may see how radical and free the meeting has been, I send four resolutions, each of which has been unanimously adopted:

Resolved, That we affirm the supremacy of man over his incidents as the foundation principle of human progress, and that all institutions, all creeds, constitutions and dogmas that cannot exist and be perpetuated without killing, enslaving, or in any way injuring man, ought to be at once changed, and for ever abolished.

Resolved, That the one great and only true end of life is to elevate and perfect the nature we bear, and that in selecting means best adapted to that end, we have no confidence in any religious or political organization, but look solely to HOME, and the relations of domestic life, to accomplish this object.

Resolved, That we feel deeply impressed with the fact, that the men and women of the present are responsible for the existence, organization and development of the men and women of the future; that our diseases, our appetites and passions, must be transmitted to them; and that, as we would save our posterity and the generations of the future from the physical, social and spiritual sufferings and woes of which we are the victims, we would earnestly urge all to seek to be in themselves just what they would wish their children to be.

Resolved, That we would urge all the friends of Progression to investigate the facts, the philosophy and claims of Spiritualism, *because* it so openly and confidently arrays itself against the popular idea of the origin and authority of the Bible, of the birth and mission of Jesus, of the vicarious atonement, of total depravity, of salvation by grace, of the presence and power of disembodied spirits, of a fixed and eternal hell, and of some other doctrines and practices, supposed to be essential to Christian character and destiny; and thus to show themselves not only true to their present light, but also as ever ready to admit new ideas, and to embrace and embody them in their lives, without regard to consequences, whenever they shall see them to be more truthful and beneficial than their old ones.

Is the Union for man, or man for the Union? This question was discussed under the first resolution here quoted. More than 500,000 human beings have been literally assassinated and murdered to sustain and perpetuate the Union. Four millions are at this moment dehumanized, and used as chattels, to accomplish the same end. What is the value of a political party, or a church, that would enslave or kill men, women and children to save this Union? No man can belong to such a church or such a party without the utter desecration of his moral nature. The first step towards God and Purity leads out of all such organizations.

The discussion on the second and third of the abovenamed resolutions was of deep interest and abiding influence. HOME! What associations cluster around it! A home for the soul, first; then, a home for the body. What is essential to such a home? The whole question of marriage and parentage came before the meeting, and some forty copies of the work entitled 'Marriage and Parentage, or the Reproductive Element in Man as a means to his elevation and happiness,' have been sold on the spot. The transmission of our diseases of body and soul was dwelt on by several speakers.

Well may all dwell on this theme, for it is most intimately connected with the destiny of the race. Christianity, as embodied in the church and clergy, is based on the idea that the devil-nature must be *generated* into children before they are born, and that they are all boxed up, as it were, and labelled for hell-fire and damnation, put on board the devil's express, and started off for eternal burning, sixty miles an hour. And then, after they are born, and fairly under way for their fearful doom, in come the church and clergy, with their Bible, vicarious atonement, prayers, baptisms and revivals, making after them to snatch them as brands from the burning. Better generate the God-nature into them at the outset, and have them labelled for heaven, and started for glory and eternal life, and then all the trouble and expense and uncertainty of regeneration could be dispensed with. If rightly born of woman, they would not need to be born of God, for that would be the true birth. To be born of Love is to be born of God. The Love-child is the only God-child.

Men and women should be themselves just what they want their children to be. Let those chew, smoke and snuff tobacco who wish to curse their children with an appetite for it. Let those indulge in wrath, revenge, murder, tyranny and licentiousness who wish to curse their offspring with these cruel, murderous and brutal passions. Let those plead for and use swords, bowie-knives, revolvers and Sharp's rifles who wish to generate in their children those murderous passions which prompt to the use of such deadly weapons. Let those who wish their children to scold and fret and tease, as a birthright inheritance, scold, fret and tease themselves. But let all who would have their children dwell in love and in God, dwell there themselves.

HENRY C. WRIGHT.

P. S. TUESDAY, Oct. 9th. This day some twenty persons of the meeting here spent on and around St. Mary's lake, four miles from Battle Creek, by invitation of Henry Willis, whose home is by the lake. I have never, in connection with water scenery, spent an hour so happily and profitably as I have this day, in rowing with friends on that lake. It was a season of true, heartfelt God-worship. But more of this beautiful lake and its surroundings at another time. H. C. W.

☞ Still glorying in their ruffianism and villany!—O, infamous South Carolina!

THE BROOKS DINNER.

From the South Carolinian, Oct. 4.

The dinner given yesterday to Col. Preston S. Brooks, at Ninety-Six, was a grand affair. The number of persons, males and females, present, is estimated to have been from 5000 to 7000.

At about 11, A. M., the speakers and several other distinguished individuals being on the stand appropriately erected for the occasion, Dr. Cain of Greenwood, the Chairman of the Committee, after a few pertinent remarks, introduced Gen. Samuel McGowan, who delivered a complimentary address, concluding it by the presentation to Col. Brooks of a gold goblet from the citizens of Abbeville District, and a gold-headed cane from the people of Clinton, Laurens District.

Major R. A. Griffin then presented a silver goblet from the citizens of the immediate neighborhood, and Mr. —— presented a walking-cane from ——.

Col. Brooks responded at some length, in a most feeling and eloquent manner.

Senator Toombs of Georgia then occupied the attention of the vast audience in a speech of near two hours' length, glowing with eloquence, depicting the wrongs of the South, and most heartily approving the act of our spirited Representative, of which he stated that he was an eye-witness. He 'saw it done, and he saw it well done.' [!!!]

After the gentleman had concluded, amid the enthusiastic cheers of the multitude, dinner was announced, and every one proceeded to attend to the wants of the inner man. Notwithstanding the immense throng, there was abundance of the best to eat, and plenty of good cool water to drink.

Dinner having been finished, the Hon. A. P. Butler was introduced, and riveted the attention of his listeners during about three-quarters of an hour.

After which, Gov. J. H. Adams being called on, that gentleman made a few pertinent remarks.

Col. Orr was then loudly called for, but the hour for the return of the extra train to Columbia having arrived, our reporter left at that juncture, together with the largest portion of the crowd.

As stenographic reporters were present, and we presume all the speeches will be given in full to the public, we will not now attempt to fill out our imperfect notes of the proceedings. We will only add, in conclusion, that the most orderly enthusiasm prevailed, and everything that was done was 'well done.'

COL. BROOKS. The citizens of Cheraw, S. C. have resolved to tender Col. Brooks a public dinner, and have appointed committees to carry into effect the resolution.

☞ A cane for Brooks was voted some time since by the chivalrous young men of Alexandria, Va., who wished to show their admiration of the assault on Mr. Sumner. The money was raised, but when they came to look about among their fellow-citizens, they found there was none that could make it, and they were compelled to send to a Northern city to have it manufactured!

From the Providence Post.

BRITISH EMISSARIES AND DOMESTIC TRAITORS.

To the Editor of the Post:

DEAR SIR:—Perhaps your readers may not be aware that Henry C. Wright, whose letter you published yesterday, in which the American Union is stigmatized as A COLOSSAL LIE, is a loyal subject of Queen Victoria. Mr. Wright will never forgive the American Democracy for the THRASHING they gave his fellow Britishers at Yorktown, and Saratoga, and at New Orleans under the glorious Jackson; hence his aspirations for a dissolution of the Union, and his affiliation with the Black Republicans, 'because,' to use his own words, 'THEY HELP TO HASTEN THAT GREAT CRISIS.'

A few years ago, George Thompson, M. P., was sent over here by *our kind British friends*, to help us manage and put to rights our domestic affairs. What George left unfinished, he has undoubtedly authorized his *Locum Tenens*, Henry C. Wright, to see perfected. Hence the active co-operation of the last named gentleman with the Black Republicans, and his ardent desire that they may succeed in the present contest. S.

Smithfield, Oct. 7, 1856.

☞ What ignoramus or knave wrote the above article? Henry C. Wright 'a loyal subject of Victoria'! Just as much as he is her own father. He is a native of the State of New York, and 'a loyal subject' of the King of heaven.

KANSAS NEWS.

ST. LOUIS, Oct. 9.

A letter in the *Democrat* says, that at a meeting at Lawrence, on the 1st inst., the following was unanimously adopted:

Whereas, expediency and principle alike enjoining the people to ignore the coming election of members of the Assembly; and whereas, Congress rejected our delegate on the ground of the invalidity of the election law, another application, identical in fact and principle with the one just determined, will undoubtedly be refused; therefore,

Resolved, That the people of Kansas, regarding the so-called election law invalid, refuse to participate in any election held by virtue of its enactments.

ST. LOUIS, Oct. 11.

The *Democrat* learns from a gentleman just arrived in this city, that on Thursday last, a report having reached Platte City, Missouri, that Messrs. Barry & Walker, merchants of Weston, had sold some citizens of Kansas a quantity of flour, a party of one hundred marched to arrest the parties implicated, and on arriving at Weston, they laid the case before B. F. Stringfellow, who placed himself at their head, and proceeded to the store of Messrs. Barry & Walker, and arrested the former, denouncing him as an Abolitionist, and threatening to hang him.

Mr. Barry appealed to the citizens of Weston, who assembled in force, and ordered the Platte party to leave the place in ten minutes, which they did. The people of Weston publicly denounced Mr. Stringfellow's conduct, and commanded him to leave the county in five days, or suffer the consequences.

ST. LOUIS, Oct, 13.

We have meagre returns from Kansas, indicating the election of Mr. Whitfield to Congress without opposition. No disturbances took place.

CHICAGO, Oct. 17.

The Rev. Mr. Higginson, and Miles Moore, who was recently reported as a prisoner at Wyandot City, arrived in this city from Kansas to-day. Mr. Moore takes the field immediately for the Republican cause. Gov. Geary is doing a splendid work for the Republicans by driving the best men of Kansas out of that Territory to take the stump for the Pathfinder. ILLINOIS.

KANSAS A SLAVE STATE. According to the latest accounts, the new Governor, Geary, is making Kansas a slave State beyond all hope and redemption. We always supposed that this would be the result of the new appointment. Jefferson Davis knows what he is about, and he did not concur in this appointment without ascertaining his man.—*N. Y. Herald.*

MERCANTILE LIBRARY ASSOCIATION. On the evening of the 10th occurred the regular monthly meeting of this Association. The charges preferred against the officers of the Association by Mr. Stephenson for alleged insults on the 17th ult., occupied the attention of the members the entire evening. Mr. Nell introduced the matter by submitting a resolution calling for a Committee of investigation; and after much discussion, a committee to nominate an Investigating Committee was appointed. The result was a majority report, recommending that no notice be taken of the matter, and a minority report by Messrs. Henshaw and Haynes, which affirmed that the committee was bound to report an Investigating Committee, and nominated a Committee of five.

The majority report was voted down, when Mr. Chase, the President, made an explanation as to his connection with the occurrence on the 17th. He denied that Mr. Stephenson was expelled from the procession, and further stated that he told him he had a perfect right to maintain his position, and only expressed a desire that he would oblige the officers by taking a lower position. Mr. Chase gave a version of the whole affair, and expressed a desire that the Association would meet the subject at once, and settle the whole business.

Mr. Chase's remarks seemed satisfactory to a majority present, and an immediate vote was taken to lay the subject on the table, which was declared carried, and while the doubters were calling for a division, the meeting was declared adjourned, the ayes alone being taken.

Many members who expressed themselves satisfied with Mr. Chase were anxious that the marshals should make a like explanation. Although no Investigating Committee was appointed, it seems now but fair to suppose that a majority of the Association are opposed to the barbarous system of caste, and it is to be hoped that no public display of this snobbish prejudice will again take place.—*Boston Telegraph.*

COLUMBIA, (S. C.) Oct. 12.

Reports are current here, that the Governors of the Southern States will meet at Raleigh, to-morrow, to consider what steps it will be necessary to take for the protection of the rights of the Southern States, should Mr. Fremont be elected to the Presidency.

☞ *THE TWENTY-THIRD*

National Anti-Slavery Bazaar

Will be held as usual in BOSTON, during Christmas and New Year's Week. (*Time and place of opening to be decided hereafter.*)

The Anti-Slavery cause has at length, after a quarter of a century of labors, taken possession, in one form or another, of almost every mind in our American community. To men of great sympathies, it has shown the sufferings of the slave; to men of a profound sense of right, it has shown his wrongs; to men whose hope is in another life, it has shown him deprived of Bibles, and Sabbaths, and sanctuary privileges; to men whose hope is in this life, it has shown him deprived of education and the means of self-improvement and success. To patriots, it has shown their country's shame and danger. To politicians, it has shown one most selfish and accursed interest devouring every true one. To Christians, it has shown their Redeemer crucified afresh in the persons of these the least of his brethren. To philanthropists, it has shown human nature degraded and ruined in the person of both master and slave, by the outrages of the one against the liberty of the other.

The function of the undersigned, whose privilege during all these years it has been to give themselves to the work, has been to arouse their countrymen to the necessity of taking an onward and upward step with the advancing century. We print books, sustain newspapers, and send out agents, to disseminate truth, and to follow it up with argument, appeal, entreaty, with statements of facts on every department of the subject, —theological, financial, political, social,—in order to bring about the abolition of slavery.

The coming occasion, of the TWENTY-THIRD BAZAAR, is for the purpose of raising funds to that effect; and we confidently call on every compassionate, just, patriotic, Christian and philanthropic heart in the land for aid. NAY, WE CALL ON EVERY HEART, WITHOUT EXCEPTION; for the power and beauty of this Cause is shown in its faculty of changing the public heart into its own excellent likeness. But especially, let all who pity fugitives help *us*; for our funds go directly to awaken that public sympathy which gives the slave a refuge on every threshold. Especially, let all who wish to see Abolitionists in Congress, help *us*; for our funds go directly to arouse the sensibilities of every patriot, politician, statesman, legislator, elector. By our precept and example of NO UNION WITH SLAVEHOLDERS, we lead the van of a national movement towards the abolition of slavery, which every profound thinker clearly sees would stop without such leading; and we especially beseech all to help *us*, as it is the only means whereby worthier and swifter than we can take the lead, which only the necessity of the case has bound upon us.

We solicit correspondence, counsel and assistance from all friends of the slave, whether at home or in Europe, and we pledge ourselves to employ most conscientiously whatever of influence or money may be committed to our hands, and to make faithful account of the same at the close of our undertaking.

Communications may be addressed to the Committee at 21 Cornhill, Boston, Mass., or to 138 Nassau street, New York.

MARIA WESTON CHAPMAN,
MARY MAY,
LOUISA LORING,
ELIZA LEE FOLLEN,
ANNE WARREN WESTON,
ANN GREENE PHILLIPS,
SARAH SHAW RUSSELL,
FRANCES MARY ROBBINS,
HELEN E. GARRISON,
ANN REBECCA BRAMHALL,
SARAH H. SOUTHWICK,
MARY WILLEY,
ABBY FRANCIS,
ANNA SHAW GREENE,
MARY GRAY CHAPMAN,
ELIZABETH GAY,
HENRIETTA SARGENT,
SARAH RUSSELL MAY,
CAROLINE WESTON,
SUSAN C. CABOT,
MARY H. JACKSON,
SARAH BLAKE SHAW,
LYDIA D. PARKER,
ELIZA F. EDDY,
EVELINA A. S. SMITH,
ELIZABETH VON ARNIM,
AUGUSTA KING,
ELIZA H. APTHORP.

HOSPITAL FOR WOMEN AND CHILDREN.

The co-operation of all friends of Female Medical Education is earnestly invited to an effort which is now being made in New York for the establishment of a practical SCHOOL OF MEDICINE.

The great want which is felt at the present time by women, who desire to follow the profession of Medicine, is the opportunity of studying by the bedside of the sick; for the hospitals are all closed to them, and yet hospital instruction is as indispensable to the student of medicine as the musical instrument to the musician.

To meet this want, a number of ladies are engaged in collecting funds for the establishment of a HOSPITAL FOR WOMEN AND CHILDREN, to be organized by Dr. ELIZABETH BLACKWELL, Dr. MARIA ZAKRZEWSKA and other physicians. This Hospital, while it furnishes an opportunity for the thorough training of medical students, is designed to meet another want, not supplied by Hospitals, viz: an earnest religious influence on the patients. The principle on which it will be founded is that of a Christian charity for the sick poor. Scientific instruction will always be subordinate to the welfare of the patient; each individual, no matter how degraded, being regarded as a human soul as well as body. The instrument mainly relied on to influence the patients will be a body of carefully trained nurses, free from sectarian prejudice, but imbued with those great principles of truth which form a Christian life.

Private rooms will be preserved in the institution, where ladies of limited means may be admitted, for a very moderate charge. Such provision is much needed by a multitude of refined women, who are suffering for want of medical aid, which they are unable to pay for.

New York is chosen as the seat of this Institution, because it presents peculiar advantages to the organization of a fine Hospital; and regarding it as the great medical centre for women, it is hoped that all parts of the country will aid in founding and supporting an Institution, whose benefits will be shared by all.

The sum of $5000 will be sufficient to carry on a Hospital of forty beds for one year; at the end of that time it is believed that its value will be so clearly proved as to command continued support. All friends of the movement are urgently called on to aid in the collection of the amount needed for this practical trial.

Ladies who desire to assist are invited to join the Sewing Society, which meets every Thursday, from 1 to 5, P. M., at the house of Dr. Elizabeth Blackwell, to prepare for a FAIR, (to be held in December next,) the proceeds of which will be devoted to the Hospital Fund. Contributions of useful or fancy articles, books, paintings, etc., are solicited for this Fair. Valuable aid may be rendered by using leisure moments for the manufacture of suitable articles. Country friends are urged to remember the Refreshment Table, and contribute to its supply.

Donations in money may be sent to the following friends of the enterprise:

MRS. PENDLETON, No. 4 West Twenty-second street, New York City;
MISS EMILY HOWLAND, 78 Tenth street, do.
DR. ELIZABETH BLACKWELL, 79 East Fifteenth street, do.
STACY B. COLLINS, Esq., 155 Bleecker street, do.
ROBERT HAYDOCK, Esq., 46 Broadway, do.
MERRITT TRIMBLE, Esq., 86 Broad street, do.
MISS CATHARINE M. SEDGWICK, Lenox, Mass.
Dr. WILLIAM ELDER, Philadelphia.
GEORGE WILLEY, Esq., Cleveland, Ohio.
JAMES R. LYLE, Esq., Cincinnati, Ohio.

New York, Oct. 2, 1856.

☞ We most heartily commend this new enterprise to the special consideration and liberal aid of the benevolent. Such an Institution is very desirable for many weighty reasons. Those in Boston and vicinity, who desire to do something for the Fair, (as advertised above,) can send their contributions to the care of Dr. Harriot K. Hunt, Green street; Mrs. James Freeman Clarke; Mrs. George S. Hillard, 62 Pinckney street; or Mrs. Theodore Parker, Exeter Place. Boston has been heavily taxed recently, in various ways, charitably, but she has yet much to bestow in the same manner.

☞ TO YOUNG MEN. PLEASANT AND PROFITABLE EMPLOYMENT. Young Men in every neighborhood may obtain healthful, pleasant, and profitable employment by engaging in the sale of useful and popular Books, and canvassing for our valuable Journals. For terms and particulars, address, post paid,

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308 Broadway, New York.

P. S. All Agents who engage with us will be *secured from the possibility of loss*, while the profit derived will be very liberal. 4t

CARD OF CAUTION TO DRUGGISTS AND PERFUMERS. Whereas, we have been informed that a person is putting up a spurious article of the 'Balm of Thousand Flowers,' and whereas said person *has no concern with us*, and never had with the 'Balm of Thousand Flowers,' we hereby caution all persons against trafficking in the same, under the penalty of the following statute of 1850, chap. 90, sec. 2:

'Every person who shall vend any goods, ware, or merchandise, having thereon any figure or counterfeited stamps, labels or trade marks of any mechanic or manufacturer, knowing the same to be forged or counterfeited, without disclosing the fact to the purchaser, shall, upon conviction, be deemed guilty of a misdemeanor, and shall be punished by imprisonment not exceeding six months, or by fine not exceeding fifty dollars.'

The principal in the matter we shall deal directly with.

The Balm will be found at A. Williams & Co's, 100 Washington street, Boston, general agents for New England and British Provinces, and at all *respectable* druggists who frown down counterfeits and impostors. None genuine unless signed by

FETRIDGE & Co., Proprietors.

Boston, Oct. 17, 1856.

☞ WM. WELLS BROWN, having been engaged as an Agent of the Old Colony A. S. Society, will hold meetings as follows:—

Pembroke,	Sunday,	Oct.	19.
"	Tuesday evening,	"	21.
"	Wednesday "	"	22.
West Duxbury,	Thursday "	"	23.

S. DYER, *Sec'y.*

☞ STEPHEN S. FOSTER and JOSEPH A. HOWLAND, Agents of the American Anti-Slavery Society, will hold meetings at Quinepoxet Hall in WEST BOYLSTON, on Sunday, October 19, forenoon afternoon and evening, at the usual hours.

☞ ANTI-SLAVERY MEETING IN NORTH DANVERS.—CHARLES LENOX REMOND will lecture in the Town Hall, on Sunday evening next, Oct. 19.

☞ NOTICE.—All communications for the undersigned, whether on business of the Mass. Anti-Slavery Society, or otherwise, should be sent to 21 Cornhill, Boston.

SAMUEL MAY, Jr.,
General Agent Mass. Anti-Slavery Society.

SITUATIONS WANTED.

Several young colored men, with good recommendations, desire situations as clerks and porters.

Several colored boys wish chances to learn trades.

A number of colored girls can obtain situations in families out of the city.

Apply to WM. C. NELL, 21 Cornhill.

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PLEASE TO READ THIS!

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181 William street, New York.

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HISTORY OF THE SLAVERY QUESTION.

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BY HORACE GREELEY.

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II.

PARKE GODWIN'S POLITICAL ESSAYS.

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'The subjects are peculiar, and the style vigorous and earnest.'—*Pa. Enquirer.*

III.

OLMSTED'S SEABOARD SLAVE STATES.

A Journey in them.

WITH REMARKS

POETRY.

For the Liberator.

OMENS.

Athwart the midnight sky
Shoot tongues of flame and gory streamers forth
From the glowing North;
And fiery waves impalpable sweep by.
Vague terrors o'er the midnight watcher creep—
The prophet's mantle smites—
Enwalled, I tread the Future's awful deep,
And gazing up, beyond the watery heights,
Behold what Night's recording angel writes.

A thousand crimson spires
Like lightning shoot, and at the zenith meet,
Blending their baleful fires
Where stands a messenger, with wingéd feet,
Gathering flaming brands,
And giving speech unto the fiery tongues
That lick his awful hands!

Upon his forehead sits
An awful calm, as from the fretted North
Chariots of flame and mighty hosts come forth,
Enwrapt in smoke and fire,
And plant their standards in the middle heaven:
Then, little space retire,
While fiercer still, and higher,
The crimson streamers from the North are driven.

Now from the East to West,
A glowing arch the middle heaven hath spanned;
And with uplifted hand,
Beneath the bow the messenger doth stand,
The god of war confessed!
And now the assembled hosts
Like fiery billows sway,
And madly dash upon the flaming coasts
That gleam on either way.

And now the angel turns
Where still depends the midnight's awful pall,—
To the Southern skies,—where fall
Dim shadows of the fire that fiercely burns
Under the angel's feet.
He turns, and poising high an awful brand,
Scattering fires that burn with seven-fold heat
On those night-curtained plains,
Reeking with gory stains—
Hurls it with vengeful hand!

Downward it cleaves the air,
Scattering lightnings like a bolt from heaven!
The pall of Night is riven!
And through the rent a mighty flame ascends
Up to the seething middle heaven, and there
It pales and dies, nor blends
With the fiercer flame that wraps the angel 'round,
But swiftly is consumed.

And now the trumpets sound!—
The arch of heaven is every where illumed;
And from the South, and from the glowing North,
The waiting hosts come forth,
Like adverse waves. The crimson streamers reel,
Swayed by the breath of War!
And now the hosts retire; anon they wheel,
And rush together with a mighty blow;
And down the heavens afar
The gory rivers flow!

Unmoved, above the strife,
The angel stands:
Fire in his awful hands,
Fire on his silent lips,
And from his nostrils fire,
As from a fountain, streams: and gazing higher,
I see a multitude of flaming ships
Tossed on a molten sea;
And from their bristling sides
Volcanoes belch their fires incessantly;
And, drifting with the tides,
Wrecked by the awful storm, a navy rides!

* * * * *

Herald of coming dawn,
Now crows the cock:
The battle's red glare is gone—
The Angel of Fire withdrawn—
And the Day in its cradle-bands
The breezes rock.

May, 1856. M. H. Conn.

From the National Era.

TO PENNSYLVANIA.

BY J. G. WHITTIER.

O! State prayer-founded! never hung
Such choice upon a people's tongue,
Such power to bless or ban,
As that which makes thy whisper Fate,
For which on thee the centuries wait,
And destinies of man.

Across thy Alleghanian chain,
With groanings from a land of pain,
The west wind finds its way;
Wild-wailing from Missouri's flood,
The crying of thy children's blood
Is in thy ears to-day.

And unto thee, in Freedom's hour
Of sorest need, God gives the power
To ruin or to save—
To wound or heal, to blight or bless
With fruitful field or wilderness,
A free home or a grave!

Nay, more: transcending time and place,
The question of the human race
Is thine to solve anew;
And, trembling doubtful on thy breath,
A thrill of life or pang of death
Shall reach the wide earth through.

Then let thy Virtue match the Crime,
Rise to the level of the time;
And if a son of thine
Betray or tempt thee, Brutus-like,
For Fatherland and Freedom strike,
As justice gives the sign.

Wake, sleeper, from thy dream of ease,
The great Occasion's forelock seize,
And let the North-wind strong,
And golden leaves of Autumn, be
Thy coronal of victory,
And thy triumphal song!

☞ An antiquarian friend has put into our hands a copy of the *Columbian Centinel*, for 1790, which contains the following lines upon the death of the lamented Increase Sumner, then late Governor of the Commonwealth of Massachusetts. They contain some expressions which would have been equally applicable to Charles Sumner, had he expired under the blows of the ruffian Brooks. The coincidence is very remarkable.—[Ed. Lib.

FREEDOM'S SIGH.

Occasioned by the death of an exemplary Chief Magistrate.

Time's iron hand man's fate unrolls,
And every day some grief unfolds;
Creates some change, recalls his breath,
And mingles him with cruel death.

The king those summons must obey,
Resign his breath, resume his clay:
The prince, the peasant, and the slave,
Must bow to death, and kiss the grave.

But, oh! what grief the worlds sustain,
Where discord and division reign,
When death assumes his fatal spear,
And wrests the statesman from his chair.

The deadly shaft Bay State now feels,
And drunk with sorrow's cup she reels;
O'erwhelm'd with grief, her spirits fail—
Her bosom 's cold, and sighs prevail.

In sorrow clad, she oft repairs
To Sumner's tomb with floods of tears,
Exhausts her grief, and seems to cry,
'My Sumner lives above the sky!'

See floods of tears like rivers run,
From Freedom's eye for Freedom's son;
And Virtue's breast emits a sigh
For him whose boast was liberty.

Brave Freedom's sons, on every side,
Now mourn a father and a guide;
In mourning robes whole thousands come,
To drop a tear o'er Sumner's tomb.

Though vex'd with faction's threats while here,
With all the insult man could bear,
In Heav'n he 's found a lasting home,
Where factious fiends shall never come.

His native soil shall keep in mind
The many charms which he resign'd,
And though his body now doth rest,
His name's embalm'd in every breast.

MASSACHUSETTS.

THE LIBERATOR.

MISS HOLLEY IN WESTERN NEW YORK.

Dear Mr. Garrison:

Our summer has been passed in one of what the *Tribune* is so fond of designating as the 'rural districts' of this State. That sometimes too sanguine journal predicts, I believe, as usual, without the least misgiving, the triumph of the best politics (always, of course, its own) all through this region. And to judge from what is to be seen by the wayside in the shape of bulletins, banners, strips of bunting stretched across village streets, flags topping liberty poles, all respectively inscribed 'Fremont,' &c., and from what is to be heard in social and family conclaves, it seems very likely that the *Tribune* will not turn out so wofully mistaken in its calculations of the results of the coming November as it did for instance in 1852. Indeed, it is quite surprising what undisputed possession the Fremonters hold of the field. In all the quiet country villages, not a hostile flag flutters with the name of Buchanan or Fillmore. The gregarious nature of men is signally indicated in their behavior during the quadrennial scramble to push, and lie, and vociferate one of two or three of their number into a place of not overmuch honor since Fillmore and Pierce, if illustrious before. Flocks of sheep, herds of wild horses, droves of buffaloes, swarms of bees and bevies of wild geese, yield their movements no more implicitly to their several leaders than these sovereign voters do to theirs, whether New York *Tribune, Herald, Post*, or *Times*. And now that these happen to urge suffrage for the same candidate, Mr. Fremont is pre-eminently the choice of men who four years ago divided their voices between Scott and Pierce. In a community of this aspect, no wonder that Anti-Slavery lecturers find unwonted acceptance. And it is a true satisfaction that their 'words of truth and soberness' are readily entertained by those who a little time ago seemed far from the kingdom of Anti-Slavery Righteousness to which they were called by these laborers in its faith.

Miss Holley lately addressed a large meeting in the Methodist Church in Bushford. The home of one of the citizens of that place was desolated in the spring by the ruffianly murder of an only son on the ill-fated soil of unhappy Kansas. Miss H. made a very impressive comment on this fact. She could not say as she did two years ago there, that the Slave Power had not yet actually taken the white man's child for its victim. She besought them to consider that it was no worse for the cruel Slave Power to trample upon men from Bushford than upon men in South Carolina—no worse to outrage white men than black men. Humanity was every where sacred and equally precious in the sight of the impartial Father of us all.

I am happy and grateful to witness to the value of Miss Holley's efforts throughout the summer in Cattaraugus, Wyoming and Alleghany counties. In all places, her lectures have commanded a large and respectful hearing.

At Olean, we met a friend who was just returned from one of the mammoth meetings incident to this stage of an election campaign. This was held at Hornesville, Steuben Co., and estimated to number twenty thousand souls. He gave to our minds life-like pictures of the day's scenes—the throngs of men—companies of young ladies in uniform dress, to some tastes so attractive, mounted on horseback, bearing badges, each labelled as the representative of a State in the Confederacy—(I wondered who had the hardihood to appear as South Carolina)—the music and the speeches, especially the wonderful power with which E. D. Culver of Brooklyn swayed the multitude to alternating moods of tears and laughter.

Mr. Giddings, of Ohio, answered with veteran presence and wisdom the welcoming shout of the assembled thousands. Meantime, our own county rejoices in a visit from the Hon. John P. Hale. He is here to give the Agricultural Address at the County Fair in Little Valley. From this speech followed by another in the evening to the Republicans, he was carried off twelve miles in triumph the next morning to Randolph, where, as before, he kindled enthusiastic admiration and joy in the hearts of the citizens.

Miss Holley's appointment was for the next day, (Sunday,) in Randolph, and as Mr. Hale spoke on Saturday evening, the minister preaching an anti-slavery sermon Sunday morning, Miss Holley lecturing in the afternoon and Mr. Hale again in the evening, altogether made out an occasion not unlike one of your Anti-Slavery Conventions in New England. Another resemblance in spirit as well as in form may be mentioned. Mr. Hale had spoken very seriously of the guilty position of the American Church in regard to slavery; and in his remarks chanced to say that the Sultan had abolished slavery in his dominions, and if Christianity were to be judged by the fruits of its professed representatives in this country, the experiment must yield in favor of Mohammedanism. This instantly called to vivid remembrance a speech that fell from the lips of Mr. Hale's neighbor, Mr. Parker Pillsbury, just five years ago, out in Ohio—when he declared, that if he were a consistent Mohammedan, and should hear of the abominable wickedness sanctioned in this country, he should set about getting up a Board of Commissioners for Foreign Missions to convert the Americans to the faith of the Prophet. And to complete the likeness to a New England meeting, the preacher of the morning sermon proved the mettle of Mr. Hale's criticism by rising and deferentially asking of 'the Senator' an explanation, evidently with the hope of relief from so direct a home thrust. It gave us intense satisfaction to see Mr. Hale's manly and honest bearing, as he distinctly repeated his assertion, adding with great dignity, 'and it is true.' The audience yielded to conviction, and heartily responded to Mr. Hale.

We were drily amused at the polite surprise which Mr. Hale occasioned in the Orthodox family of which he was a guest, by the remark that 'Theodore Parker was the greatest man in America, and doing the most good.' He seemed quite innocent and unconscious of the grave shock he was thus giving to prejudices, and which was borne with admirable fortitude from a U. S. Senator. We were only withheld by courtesy from expressing our deep-felt thanks for a testimony given with such unreserved frankness and fidelity.

C. F. P.

Cattaraugus Co., N. Y., September.

SPEECH OF MR. BANKS.

How is it, friend Garrison, that those set for the defence of the Gospel, those who ought to love morality better than anything else, can swallow Mr. Banks's speech at New York, with scarcely a *regret* that he said what he did about the moral aspects of the issue at hand?

Will the rank and file of freedom-lovers—will the mass of thinking and feeling men and women, who are now excited as never before by the fruits of slavery—stop short of Anti-Slavery in their platform?

Setting aside the great moral question of Freedom and Slavery, Mr. Banks holds to the traditions of the elders—to the Constitutional Guarantees for Slavery just as they were, and are, and as he prays ever will be. I cannot believe that the people will cry amen to such a setting aside of morality in this political campaign. I do not believe Charles Sumner would ever make a speech with such an immoral core to it. It is the glory of recent legislation that it is growing *moral* in its motives and measures—and shall we shout our applause for such a low-toned speech as that? If Abolitionists vote the Fremont ticket, they will do so as the means to a better end, and not as endorsing the sentiments of 1850. We want to see the number swelling of those who see no force to bad promises, who scorn the compromises of the Constitution, who exercise conscience enough to act always with reference to the overthrow of American slavery wherever it exists, both in the national compact and in the States.

We have had politicians enough who, like Herod, promise even half the States to Slavery, and go in for beheading the prophets Nute and Torrey, the Senators Sumner and Wilson, if they, like the Baptist, say it is not right to marry Slavery, or commit adultery with Kansas.

We have too many, who, with exceeding sorrow and averted eyes, for their oaths' sakes and for their sakes who sit with them, will not reject the kidnapping of Burns, the faithful execution of the Fugitive Slave Act; and now, while hoping for a nobler moral sentiment, Mr. Banks sets aside all humanity and progress, and urges us to vote for the Compromises of 1850!!

Yours, truly,

W. G. BABCOCK.

SOUTHERN CRIMES AND HORRORS.

NEW SERIES—CHAPTER IV.

A Horrible Tragedy.—A gentleman from Pope county has just given us a few of the particulars attending one of the most tragical and revolting occurrences it has ever been our fortune to chronicle. A runaway negro from Kentucky had been committing a number of depredations in the neighborhood of Golconda, and for several successive nights had broken into the houses of farmers residing in that vicinity, which he plundered of provisions and whatever else of value he could manage to carry off. On Wednesday night of week before last, whilst on one of his predatory excursions, he visited the house of Mr. Daniel Threldkeld, seven miles west of Golconda, into which he made a forcibly entry through the window of Mrs. Threldkeld's room, (she being alone with her children, Mr. T. absent on business,) and notwithstanding a desperate resistance on the part of Mrs. T., finally succeeded in choking her down and ravishing her person; after accomplishing which, he made his way to Mr. Jackson's, a neighbor of Mr. T.'s, broke into the house and attempted to commit a rape on the person of Mrs. Jackson, who, by her screams, soon awakened her husband, who administered to the wretch a severe drubbing. In the scuffle which ensued the negro made his escape, but was captured the next morning and taken to the town of Golconda, where a large crowd of exasperated citizens had gathered, the majority of whom were in favor of hanging him on the spot; but finally, after much discussion, it was resolved to give him up into the hands of a committee, with instructions to deal with him as they thought best. The committee decided in favor of giving him up to the authorities to be dealt with as the law directs, and he was accordingly delivered into the custody of the sheriff.

This procedure, however, did not meet the views of the majority of the crowd, who afterwards took a vote whether he should be left to the law, or given to Threldkeld and his friends. A large majority of those present were decidedly in favor of the latter alternative, and the negro was thereupon forcibly rescued from the sheriff, taken by the mob about four miles back into the country, where he was tied up to a tree. Mrs. Threldkeld was then sent for, who fully identified him as the man who had violated her person on the night previous. And now comes the tragical part of the performances. Our informant states that an old sword, in the possession of one of the crowd, was procured and placed in the hands of Mrs. T., who thereupon proceeded to slash, jab, and cut him in the most terrible manner. After her vengeance was fully satiated, the brothers and husband of Mrs. T. shot the negro six or seven times in different parts of his body—one of her brothers finally putting an end to his torments by shooting him through the head. The brutal exhibition was finally wound up by actually scalping him, and his remains were thrown into a gully a few rods from the place of execution.

The coroner of Pope county held an inquest over the mutilated remains next day, and rendered a verdict in accordance with the facts. We learn that there is a strong feeling throughout Pope county condemnatory of the manner of the negro's death. No steps have as yet been taken towards the arrest of the parties, but the matter will certainly undergo judicial investigation before many days.—*Marion* (Ill.) *Intelligencer, Aug.* 22.

Murder of an Overseer by Negroes.—The Woodville (Miss.) *Republican*, Tuesday last, says:—

'Mr. Silas Rogers, overseer on the plantation of Thomas J. Brown, of Buffalo, in this county, was, by the slaves on the plantation, brutally murdered on Friday night last. From all the evidence elicited, Mr. R. was engaged in chastising some of the negroes in the quarter, about nine or ten o'clock at night, when he was by them knocked down and choked to death. The body was afterward taken near the public road and a pistol ball fired into it, for the purpose of making it appear that he was murdered by some one passing. Strange to say, none of the negroes gave the alarm, and nothing was known to the family of the murder until some time next morning, when the body was discovered by some persons from the house, who had been engaged in trying to ascertain why Rogers had not been about as usual, and who had fonnd his bed had not been occupied. The Coroner's jury, after a long and patient investigation, partly from confession and partly from evidence, elicited the above facts, and rendered a verdict in accordance therewith, implicating nine of the slaves, either as principals or as accessories, who are all arrested and in jail awaiting their examination. We are informed that several weapons were found in the possession of the negroes on the place, such as pistols and knives.'

One of our Oldest Citizens Mortally Stabbed.—Night before last, Henry Dolde, a baker by trade, and a respected citizen of St. Louis, since the year 1836, got into a dispute with one Frederick Schaal, about compensation for a certain piece of work that the latter had performed, which terminated in Dolde receiving a mortal stab in the abdomen, from a large knife in the hands of Schaall. Insulting words, it appears, had been used by Schaall, whereupon Dolde struck him with his fist. At this the former went out on the pavement before the house, and dared the latter to come out. Dolde went out, and immediately received the fatal stab, from which his bowels protruded most frightfully. At the moment of feeling the knife, Dolde fell back and exclaimed, 'O! I'm stabbed.' Schaal escaped at the time, but was afterwards arrested and lodged in the calaboose. Yesterday morning, the wound of Dolde was so dangerous in its indications that it was thought necessary, for the ends of justice, that Schaal should be brought before him, and identified as the person who gave the stab.—*St. Louis Democrat.*

Most Melancholy Occurrence.—It grieves us to the heart to have to record a most melancholy occurrence which took place in our village on Monday night last. We allude to the death of Mr. J. Henry Christian, who was shot in a sudden affray by Mr. George D. Tillman, and expired very soon afterwards. The verdict of the jury of inquest was, that the deceased came to his death by the discharge of a pistol in the hands of G. D. Tillman.—*Edgefield* (S. C.) *Advertiser.*

☞ On Monday evening last, a gentleman named George Vansant, at the head of Sassafras river, Kent county, Md., was instantly killed by a runaway negro whom he was attempting to arrest; he drew a knife, and with a single dash nearly severed Mr. Vansant's head from his body. The negro escaped.

A Tragedy.—The Louisville *Courier* says—'A very dreadful tragedy was enacted in Bullitt county, near Mount Washington, on Saturday evening, which resulted in the death of Jerry Jones. This man and his brother, Samuel Jones, had married sisters. Jerry, it is said, made improper advances to the wife of his brother, of which she informed her husband, but he took no notice of it. As he repeated the insults, she determined to resent them herself, and accordingly did, with the most fatal effect. She came to this city and purchased a revolver, had it properly loaded, and returning home, fired four shots at her assailant, three of which took effect, terminating fatally.'

Three Persons Shot.—The Alexandria *Gazette* states that Richard Peverel, his sister Mary, and his grandmother, Mary Savage, were shot at and severely wounded, by Henry Lloyd, living near the Canal Basin, on Thursday evening. Peverel, his sister and grandmother, were engaged in gathering pears from the orchard of Lloyd, which they say they had previously purchased, when they were fired on by Lloyd twice, both loads taking effect on all three of them.

Serious Affray in Kansas—Six Persons reported Killed.—We learn from a gentlemen direct from Linden, Kansas, on the St. Francis river, that a difficulty occurred between a number of gentlemen, residents of that place, which resulted in the death of six of the party. The disturbance grew out of a political dispute. We are unable to learn any of the particulars, or the names of any of the parties connected with this melancholy affair.—*Memphis Inquirer, 22d.*

Duel with Broadswords in Virginia.—We learn from the Norfolk papers, that a duel was fought on the 5th instant, near that city, with broadswords, between Dr. E. Perkins, dentist, and another citizen whose name has not transpired. The affair grew out of a publication in a newspaper, signed by Dr. P., relative to a slanderous report. The *Argus* states that the parties repaired to a field on Ferry Point, and a desperate fight took place with heavy and keen-edged swords, which resulted in the injury of both parties. Dr. P. received a deep and severe cut on the right arm, and dealt his antagonist a dreadful gash in the face, and on one arm, wounding him also in the abdomen. The injuries are not of a serious nature. The *American* states that Dr. P's antagonist was formerly of Richmond.

Distressing Homicide—A Lady Poisoned by her Servant.—The Denton (Md.) *Journal* records the death of a wealthy and most estimable lady of Caroline county, from the effects of poison administered by her servant girl, aged about fourteen years. The victim of this diabolical act was Miss Mary Reed, who resided with Miss Elizabeth Baynard, a few miles above Greenborough. The *Journal* says: 'Miss Reed had had occasion, a few days previous to the occurrence, to correct the girl for some misconduct, and report says that the girl, at the time, made a declaration that she would 'make a change there before long,' or words to that amount. It appears that on Saturday last, the girl (not the regular cook in the family) volunteered her services to prepare dinner for the family, and, according to her own subsequent admission, put arsenic or some other poisonous substance in the coffee, which was attended with the fatal result above indicated.'

Bloody and Fatal Rencontre.—Yesterday afternoon Edmund Shipp, a citizen of the county, was instantly killed in a rencontre with William Walker and Hercules Walker. The parties had quarreled at the Oakland, about some private matters, when Wm. Walker and Shipp engaged, with deadly weapons, pistols and knives, resulting in the death of the latter, and the desperately wounding of the former, who, we are told, was shot in the shoulder, and was cut several times on the arms. Shipp received five stabs in the breast.

While they were engaged, Hercules Walker, brother to the other, went to his assistance and was shot in the spine. He was in a very critical condition last evening, and not expected to survive. The pistol-shot was fired by a friend of Shipp, we are told, but as the whole bloody affair must undergo investigation, we forbear comment.—*Louisville Courier, 5th.*

☞ A letter from Marion, Texas, reports that A. E. Moore, Esq., his wife, and an adopted daughter, twelve years old, were deliberately shot on the 26th ult., by some cold-blooded assassin. The deceased were highly respected in the community in which they lived.

Fatal Affray in Baltimore.—An affray occurred on the 30th ult., in a boarding-house in South street, growing out of a quarrel about an umbrella, between two young men named David Kears and Edward Spencer. Kears was stabbed to the heart, dying in five minutes.

Execution of Murderers.—Goochland, Va., Aug. 1st.—Yesterday, two negroes, convicted of the murder of Mr. Thomas Terry, of this county, on the 2d of June, suffered the extreme penalty of the law. It will be remembered by our readers that Mr. Terry woke up at a late hour of the night, and hearing a noise went out, discovering these two negroes at his hog-pen. They fled, pursued by him, until reaching a dense body of woods some distance from Mr. T.'s house, when they turned and murdered him, stabbing and beating him in the most brutal manner.

Horrible Murder in North Carolina.—On last Thursday, about one o'clock, a young lady named Ann Melissa, daughter of Mr. Richard Taylor, of Stump Sound District, Onslow County, N. C., was found dead not far from her father's residence, having evidently been murdered within an hour of the time when she was found. The Wilmington *Journal* says:—

'The marks on her person indicate that she was choked to death, marks of fingers being upon her neck, which was also much swollen. The deceased was an exceedingly amiable young lady, and very much respected. The occurrence has caused a deep sensation in the neighborhood. The excitement is very great. Miss Taylor was about nineteen years of age. Suspicion attaches to a young negro fellow belonging to Mr. Nehemiah Taylor. There is no positive proof, but circumstances are of such a character, that he has been taken up, and is now in the jail of New Hanover county for safe keeping, to await his trial at the next term of Onslow Superior Court.'

Shocking Murder.—The Danville (Va.) *Republican* gives an account of a cold blooded murder, recently perpetrated near Pittsylvania Court House. A man named Wm. Motley sent his son, a boy about ten years old, for a jug of liquor, and the boy having over-stayed his time, the father became enraged, started after him, and meeting his son returning with the liquor, beat him to death, and then placed the body in a branch. He afterwards took the body and buried it.

Hanging.—We learn from a gentleman recently from Fayetteville, that a large number of the citizens of Washington county, who resided in the neighborhood of Dr. Boone, who was murdered some time since by his negroes, headed by the doctor's sons, came to Fayetteville, on Monday last, took two of the negroes out of the jail and hung them. The negroes hung had been acquitted at a special term of the court held last week by Judge Barton, for the purpose of trying them. One of the three charged with the murder was convicted, and is now under sentence; the crowd did not molest him. We learn that the crowd, before proceeding to the jail, held a meeting at the courthouse, and passed resolutions. There they were addressed by Judge Barton, Mr. Wilson and others, who endeavored to dissuade them from their purposes, but without effect.—*Fort Smith* (Arkansas) *Herald.*

☞ A duel was fought on an Island in the Mississippi river about thirty miles below St. Louis, on the morning of the 26th inst., between B. Gratz, Esq., editor of the St. Louis *Democrat*, and Thos. C. Reynolds, Esq., of St. Louis. They fought with pistols at the distance of ten paces. At the first fire Mr. Gratz was wounded just below the right knee, Mr. Reynolds came off uninjured. Mr. Gratz was the challenging party. A reconciliation was effected between the two gentlemen, and they returned to St. Louis in the evening. We know nothing of the circumstances that led to the difficulty.

☞ Mrs. Sarah Ann Pines was lately found horribly murdered in Webster county, Ga. Her husband has been arrested.

A Shocking Crime.—A man has been arrested at St. Louis, charged with the murder of his wife by starving her to death. It appears that the deceased was an invalid for some months, and for about half the time confined to her bed. Her husband provided so poorly for her support, that she was compelled to crawl to the houses of her neighbors to solicit food to keep her from starving. Often in the night time the neighbors heard her scream, as if being whipped. On Sunday morning week, one of the neighbors called to see how she was, and found her lying upon the floor in a dying condition, without a stitch of clothes on. Two chairs were lying upon her, and a leather strap, looking like a piece of a trace, was lying by her side. Her body was covered with bruises all over, and in many places the skin was broken, showing that she had been terribly beaten. Her left shoulder was dislocated, and her wrist broken. She was totally speechless, and some brandy and water was given to revive her, but she still continued unable to speak to the time of her death. About five o'clock in the evening, on being asked whether the injuries had been inflicted upon her by her husband, she nodded her head in the affirmative. She answered in the same manner that it was that morning. A post mortem examination had been held, and the physician gave it as his opinion that she died from starvation and brutal treatment.

Election Riots in Baltimore.—The municipal election at Baltimore, on Wednesday the 8th, was attended with serious and bloody riots in several wards. The principal fighting was in and around the Lexington market-house. It commenced at 3 o'clock, and lasted two hours. The parties engaged were the New Market Fire Company, and the 'Rip Raps,' and other political clubs. The affair commenced at the twelfth ward polls, about the middle of the day, when an effort was made by the Democrats to take possession. After they had been repulsed, the aggressors retreated to the engine house, and began a heavy discharge of musketry directed towards the polls. The contest was continued with the most determined obstinacy, and both parties being well provided with arms, several persons were killed, and many were seriously injured. An Irishman, while stooping to pick up a brick, was shot in the breast, and died in a short time. Charles Brown was also killed, while passing peaceably along the street.

A desperate riot also occurred in the eighth ward, where the foreign voters took possession of the polls early in the day. Two companies of 'Rip Raps' proceeded to the scene of action, and the foreigners took a stand on Calvert street, and the contest was maintained two hours. A man named Carter was killed in the fight, and many persons, not engaged in it, were seriously wounded. The *American* charges that the Democrats took possession of the polls in some of the wards, and used every means to prevent their opponents from voting.

Brutal Lynching.—The Selma (Ark.) *Sentinel* states that on the 11th inst., John Saulsberry, a workman there from Sumterville, S. C., was taken by a party of young men, brutally whipped, paddled, and his person blacked; after which he was stripped and carried to the porch of a hotel. Not paying his board was the alleged reason for this inhuman treatment.

Fatal Affray.—On Saturday last, an affray occurred at California, Moniteau County, between Frank Rollins and Henry Hadley, which resulted in the death of the latter. From all we can learn, the difficulty grew out of a misunderstanding at a horse race—the contest being between the horses of Rollins and Hadley. Before reaching the starting point, Rollins' horse threw his rider, but Hadley's kept on round the course. Hadley therefore claimed the horses and money staked. The Judges, however, decided it no race. This decision it seems led to the altercation, and fatal result. Hadley is represented as having commenced the assault by throwing weights, &c., at Rollins. The latter retreated, menacing Hadley with a revolver, which he snapped at him several times. Finally Rollins' brother interfered, and while Hadley had him down, Rollins' pistol was discharged, the ball taking effect under the arm, passing through the body, and lodging in the opposite limb. Hadley lived only about thirty minutes. On Sunday morning, Rollins was arrested in this city by Sheriff Gunsaullus.—*Jefferson* (Mo.) *Examiner.*

☞ Dr. Richard Thruston shot James Harger dead in the street of Van Buren, Arkansas, on the 9th, and the coroner's inquest said justifiable homicide, as Harger was aiming his gun at Thruston when he was killed. Harger began the quarrel.

Overseer Killed by a Negro.—A sad tragedy occurred, last Friday week, on the farm of Mr. John Yager, a few miles from Dover, Lafayette county, this State, a young man named Winslow, recently from Virginia, having been killed by one of Yager's negroes.

The Lexington *Express* gives the following account of the affair:

The facts detailed to us are substantially as follows: The negro having failed to build a fire as required, Winslow called to him. The other servants told the boy Winslow was calling him, when he replied, 'Let him call, and be d—d.' After this, Winslow went out, taking his gun with him, and again ordered the boy to build a fire, and also told him that if he did not behave himself, he would shoot him. The negro replied, 'Shoot, and be d—d.' The other servants say, that at this Winslow called for a gentleman named Miller, and at the time so informed Mr. Miller. When Miller went out, in answer to Winslow's call, neither Winslow nor the negro was to be seen; but upon a second search, he found Winslow lying upon his face, with a dreadful cut on the side of his head, ranging just above the ear. Before the young man could be carried into the house, he was dead. The young man was a son of Mr. Henry Winslow, of Saline county, Missouri. The negro has not yet been caught. He is a heavy set man, about 26 years old, and weighs about 170 pounds. His skin is smooth, and has but little beard. It is supposed he has gone either in the direction of Warrensburg or Harrisonville, and will probably try to make his way into Kansas. His name is Henry.

The negro has just been arrested, and at the last accounts was undergoing a trial.—*St. Louis Democrat.*

A Waiter Stabbed at Cape May.—We learn that on Sunday afternoon, about 5 o'clock, an outrage, which produced considerable excitement, occurred at the Mount Vernon Hotel, Cape May. It appears that several young men were seated in the room, and one of them drinking wine. A waiter, Joshua Gibbs, who is said to be a very civil and inoffensive man, was passing below, when for mischief or with some more desperate object, a glass tumbler was thrown at him. He turned and remarked, that 'the act was not that of a gentleman,' and then made his way back to the hotel with the object of making complaint. At this, one of the young men—the son of a highly respectable citizen of Washington—became excited, and hastened down stairs, armed with a pistol and a dirk! A collision soon after took place, and the waiter was *stabbed in the back*. The wound is said to be about an inch deep, and not dangerous. A physician was immediately called in, and every attention was paid to the sufferer.

All right to stab, beat and murder slaves at pleasure—then why not *menials*, wherever found, black or white, bond and free? This young Cape May sprig of 'chivalry' may soon expect a nomination for Congress.—*Philadelphia Inquirer 5th.*

Mysterious Disappearance of a Merchant.—Our city has been in a fever of excitement for two days past, in consequence of the mysterious disappearance of Richard A. Curd, Esq., of the firm of Thomas H. Hunt & Co. Mr. Curd left the Club House on Jefferson street, about 12 o'clock on Thursday night, and was seen to enter the building in the third story of which is his room, and it is reported that sounds of scuffling were heard.

The greatest solicitude is felt by Mr. Curd's friends for his safety, and many apprehend that he may have been foully dealt with. Yesterday, the river in front of the city was dragged for his body, but no discoveries were made. Mr. Curd was well and favorably known in the city as a merchant of intelligence and integrity.

Mr. Curd's room was examined, but no traces of violence were discovered. A few spots of blood were seen, but had probably been produced by some trivial cause. On the floor was a broken knife and a dumb bell, with which the knife blade had evidently been broken.—*Louisville Courier.*

AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

INVALIDS, READ AND JUDGE FOR YOURSELVES.

JULES HAUEL, Esq., the well-known perfumer, of Chestnut Street, Philadelphia, whose choice products are found at almost every toilet, says,—

"I am happy to say of your Cathartic Pills, that I have found them a better family medicine for common use than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public when they are known."

The venerable Chancellor WARDLAW, writes from Baltimore, 15th April, 1854,—

"Dr. J. C. Ayer. Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which has of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which *cure*, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says,—

"*Pa. R. R. Office, Philadelphia, Dec.* 13, 1853.

"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be, while my means will procure them."

The widely renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes,—

"Having used your Cathartic Pills in my practice, I certify from experience, that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend them. Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your *Cherry Pectoral* as the best Cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"*Acton, Me., Nov.* 25, 1853.

"Dr. J. C. Ayer. Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore.

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person.

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c., MARIA RICKER."

"I have known the above-named Maria Ricker from her childhood, and her statement is strictly true.

ANDREW J. MESERVE,
Overseer of the Portsmouth Manufacturing Co."

Capt. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854,—

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my Physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States.

"*New Orleans, 5th April,* 1854.

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured, two years since, of a severe and dangerous cough, by your Cherry Pectoral, and since then has enjoyed perfect health. My children have several times been cured from attacks of the Influenza and Croup by it. It is an invaluable remedy for these complaints. Your Cathartic Pills have entirely cured me from a dyspepsia and costiveness which have grown upon me for some years: indeed, this cure is much more important, from the fact that I had failed to get relief from the best Physicians which this section of the country affords, and from any of the numerous remedies I had taken.

"You seem to us, Doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it.

Yours respectfully, LEAVITT THAXTER."

"*Senate Chamber, Ohio, April* 5th, 1854.

"Dr. J. C. Ayer. Honored Sir: I have made a thorough trial of the Cathartic Pills left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills.

Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Unprincipled dealers may attempt to put you off with other pills, on which they make more profit. Be not imposed upon by any such counsellors.

Prepared by Dr. J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

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AND A

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